

EXCELLENT
profitable, & pleasant
BOOK

Of the Famous Doctor,
And expert Astrologian,

ARCANDAM

OR, *Secret-Nelson*

ALCANDRINE

To find the fatal Destiny,

Constellation, Complexion, and Na-
tural inclination of every Man and
Child by his birth.

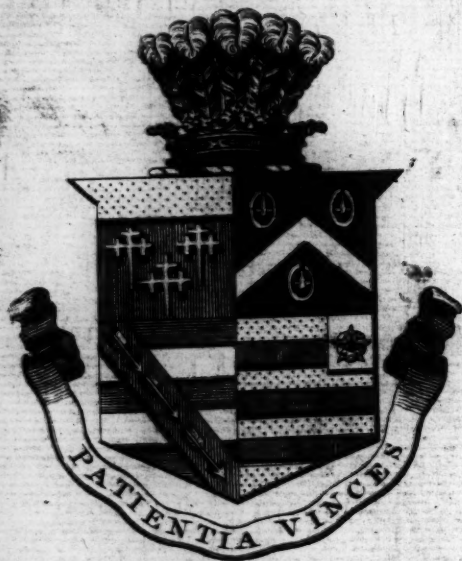
WITH

An Addition of PHYSIOGNOMY

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of the French into our
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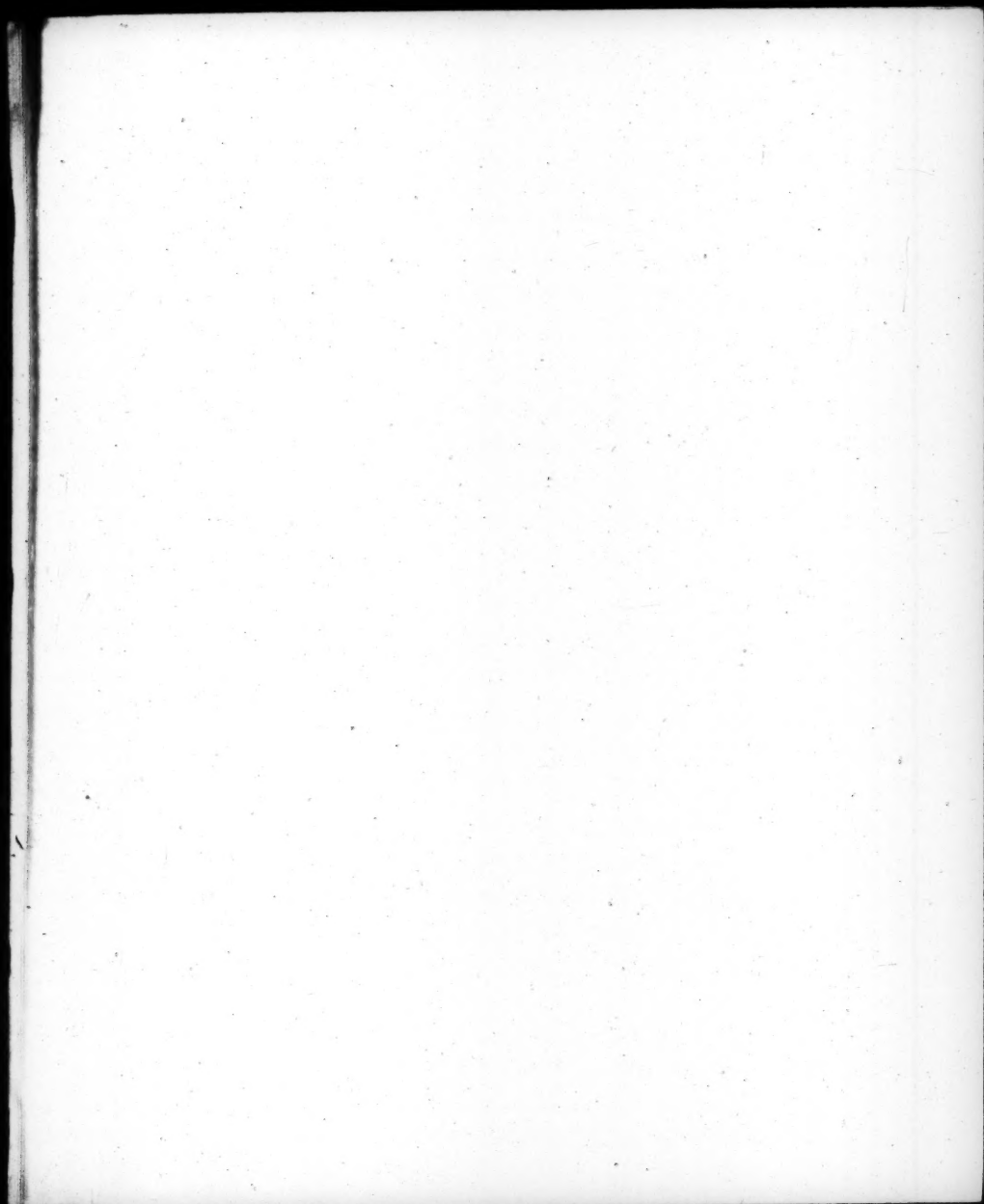
By WILLIAM WATSON

London, Printed for Thomas Kneass, at the
the Angel in the Strand.



John Arden.

1817



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London, Printed for Thomas Warton, at
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A Brief Declaration most

certain and profitable for to find out
(as much as the Art of Astrologic can
certifie) mans Fate, and Constellati-
on Indicative, touching the natural
inclination of Man: made by ~~Arras~~
the Learned and expert Astro-
logian.

The manner to find out the
Fate and Constellation of
the Soul, is thus: First, know
the Constellation of the Soul, and
take his natural name, and the
name commonly called his proper
name, and the proper name of
his mother, in such sort, as neither of the two
names in any wise be changed, or begotten
from the vulgar and proper calling (as some-
times it chanceth by the common appellation
of mens names) but that they be perfect and
not diminished. And for the causes, the manner

Abundant.

if the spoyle is taken, and not of the father.
 First, because the mothers line is more pre-
 sent then the fathers. Secondly, although the
 father be the original of the conception and
 generation of the child, yet the child touching
 the body, hath more of the mothers matter &
 substantiation of the fathers: yet oftentimes
 is somewhat, some part of the fathers line hath
 not enter nor force, touching the material
 composition. For man is verily a thing that
 by no means passive, and touching him-
 self can have no action. Whereby it conse-
 quently appeareth, that the Child, concerning
 the body, hath more of the mothers substance,
 then of the fathers. Wherunto a third cause
 may be added, that so far much as the child is
 nourished of the mothers substance and not of
 the fathers, that then the Consecration en-
 forcing this effect and Sign in the Childes
 Body, hath rather concern the same with
 the mother, and the Body of the mother, then
 with the father and the body of the father.

And therefore truly and determinately to
 knowe and learn the childes true & consecra-
 tion his proper name may be taken together
 with the natural and proper name of the mo-
 ther. Then diligently consider every letter of
 the said two names, and among the same re-
 member the numeral Letters, such as signify a
 number which according to the ancient Ar-
 bians are setent as I. Signifieth one. II. five.
 III. ten. IV. fifty. C. a hundred. D. five hundred.
 M. Signifieth a thousand.

Takeing

Arcanum.

Taking all one singular letters of the said two names, as well the number as such as signify a number: then gather the whole sum which sum is collected, divide (if it be possible) by 29, because of the 29. Constellations of the Stars, or because of the particular Signs Celestial, which after the ancient manner of the first division of the Signs. And hereby it appeareth that the principal parts of the particular Stars and Signs Celestial, in number are 29, as hereafter shall appear. So that the number signified by the numeral letters of the two proper names should in ought to be divided by reason of the said Signs. And sometimes the said number both amount to the sum of 29, and sometimes it exceeds the same, wherein it is to be noted, that either the number both exceeds, or else it is equall.

If it exceed, then the number ought to be applied, and divided by their unites to the said Signs, adding to every of the Signs their unites, beginning at the first Sign, which is the head of Aries, & so the rest successively. And wheresoever the last unite shall fall, or be placed there and in that sign, and in part of the sign, the Infant (whose constellation you seek to know) undoubtedly is born, and thereby you shall give judgement, and true pronouncement, that in that Sign the fate and constellation of the Infant consisteth.

So with knowing, that peradventure according to the manner and course of the Stars,

Accordant.

Some are weakly, some other Sign should
have dominion over that Nativity.
This because that the Sign wherein certainly
the Infant is born, doth not alone bear rule
at the time of the birth, but all and singular
virtually do concur according to the more
or less in every nativity: So that effluences it
thence that some Sign distinct from that
Sign appropriate to the month, doth more
effectually rule, and more excellently express
his effects: Therefore to the intent you may
perfectly behold the fate and constellation of
the party that is born, you must not only
look upon the Sign allotted and appropriate to
the month wherein determinately any is
born, but chiefly you must have respect to that
Sign which especially hath dominion above
others in the time of the birth, notwithstanding
that Sign appropriate to the month hath
the principal effect.

And whether our Sign is more excellent or
effective than another you may most certainly
and truly know by this art. Let us return
then unto our former proposition, and say that
either the sum of the number signified by the
numerical letters of the names aforesaid, doth
not amount to xix, or else that it doth princi-
pally attain to that summe, or is equal, or
else exceeds the same. But now after the
agreement, and concord of the number, take
into the combination and assembly of the signs
Celestial, which are touching their particular
parts, xix as is aforesaid, or xix as shall be
said

Archaem

said hereafter, beginning at the first particular Sign, which is the head of the Sign Aries. And wheresoever the last unity of this number shall rest or remain, that is the special Sign, as is of most force in the time of the nativitee; but if this number doth not surpass the number of xix but thereunto is equal then the last Sign which is the tail of Pices, is the chiefest Sign at the nativity. Semblably, if this number doth exceed the number of xix then this number is to be divided so many times by xix till the number of xix be found out: And then for every unity, one Sign must be accounted, paying to every Sign his unity: and then the last unity, which is xix, is attributed to xix and to the last Sign which is the tail of Pices as was said a little before, and that Sign chiefly hath dominion in the nativity of Infants. But if that number lastly remaining be within the number of xix then every unity of this number ought to be distributed to every particular Sign, beginning first at the head of Aries. And wheresoever the last unity of this number doth remain the name is the principal Sign, and chiefly hath government in the birth of the Infant. Here also ought diligently to be noted that the Celestial Signs may be taken two ways: that is to say, totally, or touching the whole effects of the same, and are in number but xii. that is to wit, Aries (which is the first sign at which you must begin, and thence to follow successively till you come to the Sign of Pices, which is the twelfth)

Arcandam.

Aries, Taurus, Gemini, Cancer, Leo, Virgo,
 Libra, Scorpio, Sagittarius, Capricornus, Aqua-
 rius, Pisces. Now each of these Signs, in his
 whole effect hath especially bear rule in the
 moneth, which is appropriate to the same.
 And every sign entirely hath dominion over
 every moneth, such as thereunto is appoint-
 ed. And for example, Aries hath dominion in
 March, which is the first moneth, according to
 the computation of Astronomers. Likewise
 Taurus in April, and so the rest consequently
 succeeding. And although the aforesaid signs
 singularly & appropriately have their months
 especially assigned, as is aforesaid: Yet all
 these 12 signs in every moneth at all times,
 every day and hour, every month and minute
 of an hour, do concur in the nativity of
 every birth, although not equal, yet accord-
 ing to the more or less. And that sign which
 chiefly hath dominion of the nativity, the same
 is the constellation of the Infant. Moreover,
 the sign wherein the Infant is born, although
 it be not that which is appropriate to y^e month
 but some other, yet it is easie to be known
 from the sign particularly appointed to the
 said month. Likewise the said Signs may
 be taken two ways, not entirely, but speci-
 ally touching their parts, and by accepting
 the same in such particular wise (chiefly af-
 ter the reckoning of ancient Astronomers)
 they be 26. for five of them: that is to say,
 Taurus, Gemini, Leo, Scorpio, Aquarius, are
 every one of them divided into three prin-
 cipal

fall parts. As into the head, the belly, the tail, and is as much as to say, into the beginning, the middle and the end.

Wherby it followeth, that these five figures is divided, do include fifteen principal parts, for three times five make fifteen. And the other seven signes, that is to say, Aries, Cancer, Virgo, Libra, Sagittarius, Capricornus, and Pisces, among whom three parts are contained in Virgo, for his tail is divided into twain, as shall be shewed hereafter, although here it hath but two parts. All togeth 7 are divided but into two principal parts, to wit, into the head and tayle, and so include fourteen particular signs: for twice seven is fourteen. Wherby manifestly it appeareth by the premises, that the signes particularly excepted are in number 19: because fifteen and fourteen make 19. Furthermore it is to be noted that in all and every aforesaid signs being wholly accounted; according to the number before remembred, all these twelve are concurrents, either more or less in the nativity of every infant. For each man hath in the aforesaid signes a part and property: as for example;

The Infant that is born in Aries, disposeth his life in that Sign and in that part of Aries which is most pliant to his nativity. And specially the part, which according to the quantity, hath chiefest dominion in that sign, and is the first house of his nativity which is a signifier of life, &c. And also placeth in the said sign his

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his speech, wisdom, augmentation of all his
honours, his beginning, his name and the ori-
ginal of his life and years. 1

In Taurus is contained the substance of the
Infant, his gain or loss, his living, debts,
gifts, servants, helpers, such as he obedient to
his commandments, his witnesses, and trea-
sure. And this sign, because it is the second
house, signifieth the end of his youth.

Gemini are brethren. This sign because it
is the 3. house, is a token of brethren, sisters,
friends, neighbours, brethren of husbands, and
such as proceed of the Mothers side, and signi-
fieth the mother her self. Likewise it is a to-
ken of faith, religion, commandments, ambas-
sadors, news, mutations, small journeys, and
a space of life before death approach.

In Cancer, the Infant disposeth his father,
Grandfather, and all his Parents on his fa-
thers side, to wit, all his ancestors, ascending
from the right line Males, and his sisters and
other inheritors, except such as are inheri-
tours by the succession of the dead. Also it sig-
nifieth houses, lands, rights, treasures, and
whatsoever is hid under ground, prisons, and
prisoners, also such as happeneth to the dead
being buried, after the burial, or without bu-
rial, as effraimes it chanceth to such as be
hanged, beheaded, or otherwise slain. And be-
cause it is the fourth house it signifieth death
before he grow to mans estate, and the end of
things.

Leo betokeneth Infants, love messengers,
nobles.

Arcanum.

novelties, gifts, rewards, fair promises or
wirth, goods by the father, and such as shall
happen after death, whether it be to praise or
infamy.

In the sixth signe which is Virgo, are con-
tained infirmities, and things contrary to
health, servants, maids, lying accusation,
unrighteousness, places, prisons, mutation
from place to place, Cattel of small stature.
And because this sign is the sixth house, it
doth intimate end of life, and all such things
as shall happen before old age.

In Libra, which is the seventh sign, mar-
riages are contained, mischief and peril in
marriage, contentions, open enemies, wars,
enmities, theives, partaking and opposition,
and every thing opposite, participation of mer-
chandise, expedit and small voyages: and be-
cause it is the 7 house, it noteth the moety and
end of life towards old age.

In Scorpio is contained death, fear, sad-
ness, labour, despair, separation, aid, abber-
saries, policies, wit, lethall poysons, substance,
or hereditaments, as well of strangers, as of
affinity, such as the heirs ought to possess
after death, and signifieth, because it is the 8
house, end of life after the approachment of
old age.

In Sagittarius being the ninth house, are ex-
pressed long journeys, or far peregrinations,
and all things thereunto incident. Also it
signifieth faith, religion, wisdom, philosophy,
writings, books, epistles, news, interpreta-

tion

tations of dreams, and things to come, great wonders, much honour and joy. And so, as much as this sign is Lord of the ninth house, it signifieth a beginning, and also entrance into half of the life.

The tenth house is Capricornus, which prefigurateth kingdoms, government or authority, dignities, officers, and all arts that may be exercised, and whereby a man may be a master: it signifieth also ecclesiastical jurisdiction, things sold or carried away, praise and fame, it prognosticateth also mothers, grandmothers, and ancestors of feminine kind, mothers in law, and half the term of life.

In the eleventh sign, which is Aquarius, the birth appointeth his power and prosperous Constellation and it betokeneth praise, honour, great fortune, faithful friends, aide of kings and Princes, treasure, society, and signifieth half the years of mans life.

Pisces, being the xii. house, doth demonstrate signification of weariness, sadness, poverty, privy hatred, deceit, fear, sorrow, lamentation, blasphemy, ambushments, houses, prisons, captivity, bands, rebuke, and beaſts, meet to ride upon.

In manner above expressed is intreated onely of the Infant born in Aries, although the same must be divided and spoken of every sign ascending in the nativity of every birth, and of all other signs, following the Sign of the nativity, till by the recourse the number of twelve be attained, whether any be born in
Taurus

Arcandam.

Taurus, or Gemini, which is in order, and is written in the third Sign, or in any of the 12 signs. And therefore you may diligently note that every of the aforesaid houses is in himself the 8. 11. and hath his second, third, fourth, fifth, sixth, seventh, eight, ninth, tenth, eleventh, and twelfth house: And this remember, because the like whereof we have said of the Signes, the same I would should be understood of the houses. And every house according to their qualities, hath eleven other houses beside himself, of whom their Significations be derived. All which (well-beloved Reader) may through the desert, of thy wit, be easily understood, whether the Infant be born in Taurus, in Gemini, or in Libra, as before. And so every man may learn to know by this Art, determinately his own fate, his proper and passive Constellation, not forced of necessity but by the natural inclination, because as Petolomeus saith, a wise man shall rule the stars: As much as to say, a wise man may let and prohibit the very future effects, which proceed of the stars and the influence thereof. And so, if he will he may rule the said stars and heavenly motions. And therefore for an admonition unto thee, the said stars do not enforce and constrain thee to any thing except it be such as are proclive, and will follow nature rather than reason, after the manner of brut beasts. And therefore for a more evident doctrine and instruction of the premises, the scheme or figure here ensuing is placed.

The

Arcanum.

The First Celestial, principal, and entire Sign, called,
Aries.



It is the first Creature, the said sign of Aries is described, with the efficacy and power thereof. Which sign Aries is divided into three

parts.

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principal parts, that is to say, into the head and tail. And this treatise containeth fife Chapters. In the first the head of Aries is described with the efficacy and fortune thereof. In the second, the tale and force thereof. In the third, the special judgement of Aries, according to the Male. In the fourth, the judgement special after the female. In the fifth and last, the general and total fortune of Aries.

The first Chapter which is the head of Aries, being the first particular Sign Celestial, is called Alvarha, and after some mens opinions, Salhay, having four starrs disposed in this manner. Where is to be understood, that whosoever is born in this Sign touching the disposition of the body, according to the effect of the sign, shall be somewhat ruddy or yellow coloured, and shall have a small belly nimble and swift, thin and lean of body, and shall have also upon his left foot a Sign or mark, and the like upon the left elbow. And if fortune favour, he shall have a mutable inheritance. That is to say, being once obtained shall be suddenly lost, and yet in short time shall recover it again. And this part of fortune is by a certain nature indifferent. Likewise touching the good fortune, the same shall have many friends, and shall hate the evil and follow the good, employing good deeds upon ungrateful, and unthankful men. Touching the disposition of the mind, he shall be subtil, politick and crafty. And concerning

Arcandam.

ning infirmities, and sickness, the same shall be more prone to paines in the head, then to any other Disease, wherewith he shall be vehemently vexed, beside which disease the health shall be good and prosperous. And for a more advertisement of the fortune of this Sign Aries, I refer to the universal Chapter of this Sign Aries, where is entreated the entire effect and general fortune thereof, and is the fifth chapter of this treatise.

The second Chapter mentioneth the tail of Aries, or the latter part thereof, which according to the Sign particular, is called Allouchon, and of some Alluthon: This Sign hath four Stars, one in the tail, and three in the horns or belly, figured in this manner. ***
*
Whereto is to be noted, that whosoever is born in the tail of Aries, or in the second particular Sign Celestial.

First touching the disposition of the Body, he shall be very hairy, and shall have a great beard, coloured eyes, white teeth, a fair nose, great eyebrows, and shall be of colour red, mixed with the ceriseal or saffron colour: And touching the disposition of the mind, shall be eloquent, solitary in life, prodigal in necessity, deceitful; and many times shall follow after ambushments, and prone to hurt others.

If the same be born in the second hour of the night, there shall be a white or pearl in the eye, and in the end shall be stark blind: and touching the minds Inclination, shall be a searcher.

Arcandam.

searcher of words, facts, and other secrets : Likewise shall be ireful, envious: and yet shall be rather envied of others, then greatly given to that vice : Whereof it shall come to pass, that he shall have many enemies, which will seek after his destruction. And touching his life and manner thereof, he shall live threescore years, and then shall wax sick, but if he shall chance to recover that sickness, he shall live fourscore years, and then dye in his Bed. Moreover touching ill fortune, he shall have a stripe in his face, either with a sword or stone, and shall be afflicted with many miseries, so that he shall receive no commodity without loss, and some hinderance. And concerning prosperous fortune, he shall be happy in tillage.

The third Chapter wherein the judgement of Aries is remembred touching the Male and both parts of this Sign, because both do concur in all the effects determinately, especially concerning the said male. Whatsoever male therefore that is Born in this Sign, and in every part thereof, after the Disposition of his Body, shall have a certain mark in his Shoulder, and in his left foot, as is said before.

Secondarily, Touching the mind, he shall be of good stomach, studious, proud, instant and lively : and in the first degree of youth, he shall be very contentious, ireful and chamefast. He shall be very covetous, & shall attain to great authority in buying and selling.

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ing, by reason whereof he shall deny that he hath any substance, affirming himself to be very poore and worth nothing. He shall be gluttonous, and in all meates shall find lack, that is to say, not satisfied, whereby his ravenous and greedy stomack shall continually murmur and grudge. Inwardly he shall fret with anger, and cannot keep it secret, but utter and disclose the same. Likewise he shall be a liar and fesse in words, feigning fair speech, amiable countenance, and obedient gesture, and thereby hide his dissimulation and false hood, he shall speak one thing and do another, promising golden hills, but perform nothing: Thirdly, touching his life and manner thereof, he shall pass part of his life in great authority, and shall suffer pain in the stomack, and for a womans sake shall sustain much sorrow: And he shall receive wounds of footed Beastes, as of horses, & such like, whereby he shall be in danger of death: Also about the thre and twenty and fife and thirty years of his age, he shall be in peril and poyson: Moreover, if he escape certain diseases, he shall live till the age of fourscore and seven years, and thre months: And the Monday shall be his contrary day, and therefore let him not wash his head, or put on any new apparel, or begin any notable thing on that day, because all such things having respect to misfortune and manner of living, are infelicitate.

Fourthly, touching the good fortune: he shall

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shall have good luck to gather mens goods: He shall be made rich by his wife, and shall attain to great substance; He shall enjoy great store of Cattel, and shall dayly increase to further wealth; He shall wander into far countries, forsaking both his own Country and parents: When he cometh to twenty and three years of age, he shall attain to better things, and shall have to doe with a masse of money: And being forty years old, he shall be of great wealth, and amount to great dignity: such things as he goeth about to take in hand, shall be brought to great perfection: His promotions of offices he shall exercise with much labour; He shall not marry his first wife which shall be allotted unto him, but another, of whom he shall have noble & worthy children: He shall love and be dayly conversant with the Catholick Church: And to speak universally, such as be born in the time of the day, shall be fortunate, and in great favour with Princes and Noblemen, but if in the night, they be unfortunate.

The fourth Chapter discovereth the judgement of Aries concerning both parts, and the efficacy of the same, especially touching the Female; Therefore the maid that is born in this Sign, shall have in the midst of her body before or behind, or upon her feet, certain natural marks, and a hair depending down to her feet: Likewise touching the disposition of her mind, she shall be diligent and painful; She shall be faire, curst, and curious of things

Arcandam.

things new; She shall have a certain honorable shamefastness: that is to say, endued with chastity and bashfulness, and therefore called honourable: She shall be marry, and her mirth shall daily increase. Likewise that thing which is done by her advice, shall have good perfection, & after the vivacity and libelness of her spirit, she shall be curst & taunting in words. And touching her life and manner of her life, she shall be full of Sicknesses, from the age of four years to seventeen years, and then let her beware of marriage. Likewise she shall suffer a certain infirmity, called the lunatick Passion, which is a great disease, and if she escape the same, she shall live till she be 69 years of age. Touching her good fortune, she shall enjoy the goods of her Parents, and shall travel in places unknown; and after 23 years of age, she shall arrive in places of better adventure. She shall have many children by her husband, and shall be called a mother of other mens children, but her first begotten shall dye. And touching her evil fortune, she shall be hurt of a fourfooted beast and subject to many perils.

The sixth Chapter of this treatise mentioneth the general fortune of Aries: where it is to be known, that the Sign Aries, touching both parts, signifieth fortune in warfare, and the servitude of others. Likewise fortune in all kind of Merchandise, especially in red things, bloody things, and in fire and blood, in the shambles, and every fact done by fire, it signi-

signifieth fortune in hospitality. Infant born
 in this Sign, males, or females shal be void of
 headach, but greatly troubled with the Cran-
 gury, grabel and stone. The fortunate days
 be Sunday, and Tuesday, wherein he may
 attempt any new enterpryse. Likewise the
 Infant born in this Sign, about the East part
 is more fortunate then about the other part.
 Therefore if the same will prosper in any af-
 fairs, he ought to direct his doings thereunto,
 yea, if it be about marriage. Let him also have
 the dooꝝ of his house open towards the East,
 and his Bed standing towards the same part
 also. Let his garment be black and red. His
 nature is both hot and dry, and therefore chole-
 lar is most abundant in him.



Arcandam,

Taurus, the second Celestial and principal Sign.



THE second principal Treatise of this Book, entreateth of the principal Sign called Taurus, which Sign is divided into three chief parts, that is to say, into the head, belly and tayle. This Treatise is divided into Six Chapters.

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The first containeth the head of the said sign. The second of the belly. The third the tail. The fourth the judgement of the same touching the Male. The fifth concerning the Female: and the sixth and last treateth of the general fortune of the said Taurus.

Concerning the first Chapter of this Treatise, wherein the head of Taurus is spoken of, which is the third particular sign called Adolaya hath seven stars disposed in this sort: and is to be noted that whosoever is born in this Sign, first touching the disposition of the body and vivacity, this Sign shall be of colour pure, of body fat, fair and without spot, his lips thick and hanging down, his stature short. He shall have a beautiful face, his hair long, but very fair, and shall have many marks in his body: but the special mark shall be in his neck, because he shall be very hairy. He shall have great eyes, of colour like a Cat, or black. Touching the disposition of the mind, he shall be much wiled and fured, and of his sides shall receive no hurt, he shall be adventurous, and of good courage. And touching his life and manner thereof, he shall be greatly troubled with pain of his heart, the first terme of his life shall be at twenty and four; the second at seventy. In either of these termes he shall be wonderful sick, but in the second terme, he shall suffer an infirmity of the Spottume Cynanches, commonly called the Squinzie, which breedeth in the

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the throat, which if he escape, he shall live to fourscore, but in the end he shall dye of the said Apoplexie. Touching the influence of this sign, he shall be bitten with a Dog, and shall have a notable stripe with a stone or iron. Likewise you shall understand, that if it chance the Infant be born early in the morning, he shall be thick and gross. And touching the disposition of his mind, he shall be pleasant, apt, & bold, and chiefly in his youth, but he shall be of an upright conscience, and a good companion. If he be born in the first part of the night he shall have a great nose, and a small head. He shall have many friends, and shall have a delectation in sundry kinds of pleasures.

In the second Chapter of this Treatise, the Belly is described, which is the second part of Taurus, and the fourth particular Sign, therefore it is, to wit that this Sign hath seventeen Stars in this form and fashion following, and is called Cocceian, ***
 and whosoever is Born in this * *
 Sign, first touching the dispositi- * *
 on and quality of the body, he * *
 shall be narrow between the *
 Shoulders, and in the Arm-holes ****
 very hairy: his face indifferent * *
 round, and his eyes very fair. He * *
 shall have a mark in his body ei- *
 ther upon his yare, loins, or the privy parts,
 or else between his arm-holes. One of his
 armes shall be hurt, and he shall receive a
 wound

wound upon his head. And touching y^e disposi-
 tion of the mind, he shall be smiling, mer-
 ry, artificial, and shall take good aduise-
 ment in his doings. he shall be liberal and willing,
 and shall giue his inheritance to one of his
 own family: his mind shall be fixed upon
 the goods of fortune, and upon their happy or
 unhappy adventures. He shall love contenti-
 on, and embrace women, and especially he
 shall love two above all others in his life-
 time, the which he shall use carnally: he shall
 be very riotous, but not so much as he that is
 born in the first part of the sign. Touching his
 life and manner thereof, he shall haue two
 special diseases: which is the Cough, & paine of
 the Gall. In the fourth year of his age, he
 shall be afflicted with a great disease, but if he
 shall recover the same, then he shall be free til
 twenty, at which time he shall be sick againe:
 But if he escape that sickness, he shall con-
 tinue to eighty years, or 90. He shall dye in a
 strange Country alone, naked, and without
 obsequies at his burial. he shall not be buried:
 no man shall mourn for him: and there shall
 be no man that will say, he was my Neigh-
 bour. Concerning his good fortune he shall
 among strangers attain unto good or evil
 success. He shall be entangled, and subiect
 to diuers troubles, and as is aforesaid, shall
 dye in a strange Country, and at the time of
 his death shall depart without company. If
 he be born in the first part of the night, he shall
 be inconstant and mutable, hauing but small
 regard

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regard to his own family. If he be born in the day time, he shall be wounded upon some part of his body.

And touching his mind, he shall be a good man and of good disposition, doing his affairs after a simple and plain sort, without any regard of divinations, or knowledge of things to come.

And the third Chapter entreateth of the sayl of Taurus which is the fifth Sign Celestial, and hath two stars shayed in this form. And is called Aliveſery, whereby you may know that whoſoever is born in this Sign, first touching the disposition of his body and quantity thereof, he shall be of an indifferent forme and stature; he shall be neither white nor black, but of colour like honey-nut-brown; but his head, face, and hair shall be beautiful. In his face he shall have a natural sign or mark, or in his left eye, or else on his belly, or right thigh, and shall be bald. Touching his mind, he shall be solitary in his business doing the same without company of others, inſomuch as if it be possible, he shall have no man to know of it, because he trusteth no man. He shall be wary in his doings, for that he mistrusteth all men. He shall be covetous, daily musing how he may get other mens goods. He shall be strong and prone to anger, but it shall not continue, he shall be also very unconstant: All which notwithstanding, in the end he shall endeavour himself to walk uprightly. And touch=

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touching his life and manner of his life, he shall live in trouble and continue to 25. years before he be sick, and if he escape that sickness, then he shall attain to 40. He shall be lucky in tillage, a happy to the female kind, as well fowls as beasts, and among others fortunate to women. But notwithstanding the felicity, he shall not keep any number of servants. He shall marry a wife, and for a certain space shall be without children. He shall sustain envy and malice. He shall be bitten with a dog, and stricken upon one of his Sides and hurt with a stone. One of his bones shall be broken. And if it chance that he be born in the night, then he shall have a natural Sign upon his right arm. He shall be swift to journey or travel: He shall be wise, righteous and notably beloved of women, although in other things he is of cold nature, which chanceth by reason of the total effect of this Sign.

The fourth Chapter describeth the Judgment of Taurus, touching all, and every part thereof concerning the Male, and whatsoever male-child is born in this Sign Taurus, in what part soever he be Born, after the disposition of the Body, he shall be wounded or marked in the Stones or Iard. He shall be riotous and strong, dealing with things of great force. And after his mind he shall be wise, and singularly presume in his own wit and force, whereby he shall greatly prolong the terme of his life. He shall give no heed to the
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counsel of his neighbors, nor be careful nor vigilant about his own affairs. He shall be beautiful, liberal and wilful, a liberal giver, and for that cause beloved of all men. Concerning his life and manner thereof, he shall have seven diseases, or seven principal terms. In the three and twentieth year of his age, he shall be much afflicted with a notable malady, and if he escape all his infirmities, and attain to old years, then he shall acquire great substance and much money; and by his diligence shall have great fortune to goods. He shall be a great traveller, and shall pass to unknown places, he shall not abide in his own Country, but wander from place to place, and from City to City, and by reason of such alteration obtain great riches. When he is three and thirty years of age, he shall see his money and substance increase. At three and twenty he ought to marry, but if he marry a Maid, she shall dye; And she being dead, he ought to marry another Maid, by whom he shall be made more rich and wealthy. He shall be very fortunate and happy in vanquishing his enemies. Touching his age. he shall have a wound on his head, arm, or Belly, and bitten with a dog, and shall have a mark with a sword, or else with fire; and sometimes be in danger of drowning. Sunday is his contrary day, and therefore upon that day let him attempt no new enterprise.

The fifth Chapter mentioneth the judgement of Taurus touching the woman. What
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Soeuer Female, or woman that is born in this Sign, after her bodies disposition, shall be marked in the face, leg, or thigh she shall be of good understanding, doubtful, careful, murmuring: she shall be painful, and obsequious, and married to many husbands, by whom she shall have many Children. She shall have a natural pain in her eyes and feet, and overcoming all her diseases, she shall attain to eighty years: and according to her good fortune, she shall obtain a certain promotion: she shall be rich by occasion of husbandmen and strangers. She shall sustain a notable infamy or slander, because in her youth she shall abuse her body. Other mens goods shall make her own, whereby she shall use theft: she shall be continually reproved of like offence, and in the end delivered from the same, and then change her dwelling place.

The sixth Chapter maketh mention of the general fortune of Taurus. Wherefore it is to be known, that this Sign hath a singular and notable fortune in all inequitable beasts that cannot be ridden, be they fair or not fair, especially such as be of colour white. Moreover this sign hath fortune in all things that may be given: it hath fortune also in all things that may belong to womens apparel, or fortune, and other delectations. It hath also fortune in all Feminine kind. It hath fortune in white garments.

The Infant born in this sign, hath a special luck towards the South, and therefore let him direct

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direct his chamber-doy and bed toward that
port. Likewise let him dispose all his business
that way. Concerning the evil fortune, he
that is born in this Sign, from the midst of
September, till the midst of March, is most
fortunate above all other times in the year,
He is also unhappy among his friends, be-
cause he is naturally cold and dry, and thereby
melanchollish and so consequently sad, and of
sad conversation, whereby like as he procu-
reth friends in hast, even so he loseth & forego-
eth them again. He shall be fortunate in hard
enterprises, and shall vanquish his enemies:
if he live thirty four years, he shall be very
long lived. He ought to beware popsons, Col-
licke, Squinies, Aposthumes, Ulcerations
grow in the throat, wherewith amongst other
he shall be vexed.



Gemini

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Gemini, the third Celestial and principal Sign.



THE third Treatise of this book, hath discourse of the third principal and entire Sign Celestial, called Gemini, and is divided into six Chapters like to other; which immediately before precedeth. Whereof the first entreateth of the head of Gemini, the second of

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the belly, & the third of the tayle, the fourth of the judgement of Gemini, touching the male : The fifth concerning the female, and the sixth treateth of the general fortune of Gemini.

The fifth chapter entreateth of the head of Gemini, being the sixth particular Sign, and includeth the stars disposed in this form :
 The 10 of October is born in this sign, touching the inclination of his Body, and first according to the quality and quantity thereof, he shall be fair, mean of stature, beautiful in the face, and hath his eyes browes comely, and all his members well proportioned, his sight clear and sharp. But touching the quality, his hair is black, his voice shrill and pleasant. He hath a sign or stripe in his Body ; that is to say, upon his head, in his eyes, knees or knees, and his mouth hurt. He is of great strength and force, hairy, and naturally slow.

And after the disposition of his mind, he is given much to prayer, fearful and not prone to anger : he is naturally riotous, although with women he shall not be very fortunate. Concerning his living and manner thereof, he shall be troubled with the pain in the back, and shall be vexed with an evil spirit: he shall lose certain of his teeth, & shall live till he be 7 or 12 years old. 40 or 48 & shall die in his bed. And after his good fortune, he shall have much goods, and shall be greatly praised of men: his honour shall with better success happen in age then in youth. And touching his evil fortune,

time, he shall have two wives, but that directly hath not respect to the evil fortune, but is different: he shall apply with diligence his own affairs: if he be born in the latter part of the night, he shall be a seller of flesh, and a Merchant of cattel, which are apt to be eaten and saleable in the Shambles, and so consequently shall be a shedder of blood.

The 2. Chapter entreateth of the Belly of Gemini, which is the seventh particular Sign, and hath four Stars disposed in this forme, and is called Allaraya: Where is to be noted, that whosoever is Born in this Sign, first touching the disposition of the Body, he is naturally black, haire, of short stature and strong; he hath fair eye-brows, and a black spot upon his elbow, or pzyb members. And after the disposition of his mind, he shall most happily be given to prayer. He shall be timorous and fearful: his words sweet and pleasant, notwithstanding he shall be riotous and unthrift: he shall live till he be ten years old, and if he escape his sickness, then he shall live till he be thirty: and if his life be prolonged any further, then he shall live till he be 44. and if he revive of his sickness then he shall live 72. he shall be troubled with the pain of the Back, and vexed with an evil spirit; he shall have much substance and rule over his own affairs. If he be born in the second hour of the natural day then after the bodies disposition, he shall be haire

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ry, and haue a spot in his eyes, and shall lose many of his teeth. Likewise if he be born in the third hour of the day, he shall be happy, and of nature, hot and moist. But if he be born in the night, then he shall be a seller of flesh, or feeder of blood, and shall liue of such substance as happeneth to him by Marriage.

The third Chapter of this treatise describeth the latter part of Gemini, and is the particular sign Celestial, having two starres disposed in this forme, ** and is called Aldaman: Where is to be noted, that whosoever is born in y^e said sign toucheth the disposition of the body, is naturally cholerick and dry, his gall ascending into the head by his fumosity. His eyes seeming to threaten, or disgaire, and his face changing colors, sometime both white & pale, and sometime reuerteth to his own natural colour; that is to say, like to beery, and yet notwithstanding handsome and well made in his members and body, saying that his eyes are somewhat little, his voice great and upon his forehead or face he hath a mark or stripe, or else the like upon one of his hands, his best parts or part. And after the mindes inclination, hath a good and honest heart, benevolent will, a fine pregnant wit, by reason whereof he shall learn many things, in so much that though the vivacity of the same, he shall perceive and thoroughly understand the things that he heareth, applying the same as though

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though before they touched himselfe. He is merry and pleasant, notwithstanding of cholericke nature: and as he is soon angry, even so he is soon reconciled. He is bold of speech & words, before the presence of his presence, by reason whereof he will not spare to touch any man. Likewise he is very prone and apt to swearing, doing or speaking nothing without an oath: He is light of suspicion, and thereby will utter words unseemely: He is a great dissembler and spreader abroad of fantasies, and trifles or toys: He is a great drunkard and very riotous, and so by reason of much bibbing and swilling of wine, greatly given to lechery. His first sickness shall be at seven yeeres of age, which if he escape, then the second shall be at 24, 40, or 90, and shall dye of a disease in the throat.

According to his good fortune he shall finde money and treasure hidden in the earth. He shall have two children at one birth. And after his evil fortune, he shall live unquietly with his wife, who shall live but a short space. His parents shall not be rich, whom he shall bury, and shall have no brother like unto himself but one.

The fourth Chapter determineth the judgement of Gemini touching the male.

And whosoever is born in Gemini, in what other part of the same seker he be born, first touching the disposition of his body, he shall have an indifferent and comely stature, beautiful and fair of face, strong and of great

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force. He shall have great authority, and things of much value to be told. His Body shall be naturally marked. And after the disposition of the mind he shall be an ingenious and cunning Artificer, and much given unto excellent acts. He shall be naturally wise, and shall trust much therein, and by reason of the same, whatsoever he intendeth to go about and accomplish, he shall bring it the sooner to good effect. Likewise he is pleasant and merciful, easie to be spoken unto, and by vertue of his constellation shall be acceptable to all men. he shall not be much curious over his own affairs, he shall be sober and moderate in meat and drink, and yet notwithstanding luxurious and given to women. He shall be contentious, & unquiet with his neighbours by reason of his prone disposition unto anger and choler. And for his said promptitude to choler, he shall sustain much peril and blame, and yet notwithstanding a profitable man and beloved of all men. Touching his life and manner of his life, he shall be entangled with many troubles by reason of his wife. And concerning his evil fortune, he shall suffer much pain in his back or guts, within and about his stomach. But then if it happen that he escape his first diseases, he shall live till he be an hundred and three months.

Likewise as touching his good fortune. he shall come to be with cattel greatly enriched. He shall find money that hath been hidden in the ground, and shall triumph over his enemies:

mies: His chiefest fortune shall be toward
the East, and therefore toward the same let
him dispose all his affairs. In the fiftieth year
of his age toward the said East part he shall
finish his life. And touching his evil fortune,
he shall travel much upon the Sea and when
he is 32 years old, he shall be in danger of fire
and sword, but yet delivered from that peril,
and shall receive some hurt of a four-wheeled
beast. The Tuesday is his unfortunate day,
and therefore upon that day let him attempt
no enterprise, nor wash his head or feet, or
put on any new apparel, or such like.

The fifth Chapter entreateth of the iudge-
ment of Gemini touching the female: where is
to be noted, that whatsoever maid child is
born in that sign, first touching her body,
she shall be very fair, and shall have a wound
upon her body. And touching her mind, she
shall of nature be very wise and ingenious.
She shall be merry and courtlike, diligent
and ready to obey. She shall be very wilful,
and hot of mind, and by reason of the said
heat of will & complexion, or nature somewhat
angry, which will not long continue: and be-
cause she is fair of speech, she shall be much
boasting of her self, and a great liar, speaking
one thing, and doing the contrary. If this
maid or woman do escape the force of her
diseases, she shall live till eighty three years
of age. She shall sustain many notable in-
firmities and diseases of her body, within the
time of her age of thirty three, and chiefly
about

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about twenty five years the Phrensie or Lunatick passion by the space of forty days : which disease is commonly called the Moon-age, or infirmity of the Moon, whereby the Patient is called Lunaticus. Semblably, untill she be thirty eight, she shall passe over many sorowes, but by reason of Physick which shall be ministred unto her, she shall recover. Likewise touching her good fortune, because of many troubles which she shall suffer, at length she shall attain to great honour, and much service and obedience shall be done unto her, and through her husbands fortune, she shall very much rejoyce, and through him attain to great promotion. And at forty three she shall begin to wax rich. She shall see revengement over her enemies, and after forty five she shall be called the mother of Children. And her first begotten shall be no male, but a female, according to the force of her natural constellation. And touching her evil fortune, she shall be laborious and painful, and till thirty and five years of age, she shall be entwapped with much pain and sorow. She shall be hurt with hot water, and shall have a fall from an high place. She shall be Bitten with a dog. Tuesday is her contrary and unfortunate day, therefore let her not wash her head upon that day, or do any new sad or enterprise.

The sixth chapter mentioneth the common fortune of Gemini, where is to be noted, that this Sign hath his singular fortune in learning

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ning and knowledge, and specially in the seven liberal Arts and Sciences, chiefly in philosophy, in the laws, and in physick, the like in erigation and bestowing of things, also in all beaſts not meet to be ridden, in tillage, and in beaſts apt for tillage, and ſhall diligently apply himſelf in the ſervice of his elders. This ſign to them that be boꝛn in the ſame, is a great occaſion of the ſtranguaſy or ſtone, and of pain in the armes. He hath three good days, that is to ſay, Sunday, Tuesday, and Wednesday. His evil days, Thursday, Friday, and Saturday: and yet Friday and Saturday be indifferent. Likewise from the middeſt of the moneth of March until the middeſt of September, they boꝛn in this Sign are fortunate: his chief fortune is towards the Weſt, and therefore let him diſpoſe his doings towards that part, and turn the dꝛ of his houſe, and bed that way. They boꝛn in this Sign, are naturally ſanguine, and therefore ſo ſoon as he ſhall obtain friends, even as ſoon he ſhall loſe them again.

Cancer,

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Cancer, the fourth Celestial and principal Sign.



THE fourth Signe called Cancer, being the fourth Treatise is divided into five parts, or five Chapters. The first entreateth of the head of Cancer. The second of the tail. The third of the judgement of Cancer touching the male, making no more parts but those two. The fourth touching the female. And the

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the fifth of the universal fortune thereof.

The fifth entreateth of the head of Cancer, and is the ninth particular Sign called Albacia, and hath ten Stars shaped in this form. Which is to be noted that whosoever is Born in this Sign in the day time, touching the bodies disposition, shall be lean of Body onely, and of hair comely, his eye-brows narrow, his nostrills ample, wide, broad or large. He shall have natural Signs in his breast or side, in his arm or right elbow, in his legges, and sometime also on his face. Touching the disposition of the mind, this party shall be very treacherous, and thereby a great liar, chider, and fighter even against his own friends. He shall be black of colour, much resembling the colour of honey. He shall be eloquent, expert and witty, a carrier of tales, and reporter of words. He shall be glorious, revenging and a great drinker. But yet in all the premises he will be glad to receive advertisement of his friends, for the amendment of these vices. Touching the good fortune, he shall be of good inclination, thereby recovering a number of friends. He shall live thirty years, and then shall sustain a great sickness, which if he escape, he shall live to the age of forty and eight years, and then shall be sick, which if he recover, he shall live ninety. He shall be pained in the reynes of his Back, in his knees and eyes, he shall be Bitten with a Dog. And touching his indifferent

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ferent fortune, he shall marry three wives, but the third wife of these three shall bury him, & before he dye he shall be bitten with a dog, as is aforesaid. If he be bozne in the night, then after the mindes disposition he shall be very angry, wicked and mad, ready to strike. And concerning his diseases, he shall be pained with the headache, in his heart or back, or els in all. Touching his good fortune, his end shall be better then his beginning. And touching his evil fortune, he shall be in the thraldome of a great man. Likewise he shall possesse the goods of his kindred.

The second chapter of this present treatise describeth the tail of Cancer, which is the tenth particular sign called Alcras, and hath two starrs in in this forme. Where is to be known, that whosoever is born in this sign (except there be any special or urgent cause to the contrary) touching the bodys disposition, he hath a small body & short, but not so extrem small, but that it shall be of an indifferent bigness: the same shall have two markes, that is to wit upon his leg, and privy parts neer the guts, and shall have the stripe upon his lip: his eyebrowes shall be hary, & his face swollen, and puff up: he shall have a marke upon his right hand in his forehead by the belly, or guts: he shall receive suck of two nurses, his colour is very black, but his body shall be somewhat white (chiefly his face) and hary, and yet after the course of this part of the sign, shall be red. After the disposition

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tion of the mind, he shall be wise and discreet; he shall not be a searcher of many matters, but rather dull and slack: he shall be irascible, wrathful, molestation, or grievous, and wicked, or ungracious in striking. And although he be wrathful, yet his anger shall be private, and hidden from every man, insomuch that when he is angry, no man shall know any cause why; but himself, & therefore desperate in striking: he shall be prone to adultery, by reason of the heat which hath dominion in him, in whom the fire doth bear chief rule: he shall be a great offender, and shall commit much mischief, and shall be soon angry. Likewise touching his life and manner thereof, he shall live 40 years, and shall dye in a strange land: he shall suffer very great pain in his back and head. And touching his good fortune, for his diligent and pleasant conversation, he shall be beloved of all men, with whom he is familiar, and shall have many children: he shall gain much by his lands, & vineyards, and his end shall be vain: he shall not tarry long in his way and journey, but having accomplished his purpose, shall soon returne. Concerning his evil fortune, that although he have many children, and in the same shall be very fortunate, yet his own brethren shall not live long, but he shall remain brotherless: he shall be very sore hurt by fire, and deprived of some bone, and shall have a stripe upon his head.

The third Chapter of the treatise discou-
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sath of the Iudgement of Cancer, touching the
 male: Where note; Whatsoever male childe
 is born in this sign, first touching the disposi-
 tion of the body, he shall be naturally migh-
 ty and strong, whole bodies shall be grosse: and
 touching the disposition of the mind, he shall
 be wise, witty, somewhat gentle, a great and
 manifest scorner, and mecker, and shall speak
 plainly: he shall be naturally cholerick, and
 a great threatner, but his anger will soon be
 appeased, and shall be beloved of all men. And
 touching his life & manner thereof, this man
 within the space of 22 years, especially about
 the end of the time, he shall sustain sickness.
 Likewise in 3 years following, he shall be in
 great danger of life. Semblably he shall have
 7 diseases, or notable infirmities, which if he
 escape, he shall live according to y^e efficacy of
 this sign 28 years & 3 months, and shall die of
 y^e disease of y^e belly. Concerning his good for-
 tune immediately after he be 24 years old, he
 shall see his riches begin to increase, and such
 things as he is born unto, he shall possess a-
 bout the middle of his age, that is to say, when
 he is 44 years old, he shall have y^e government
 of some Castle or hold, and shall have autho-
 rity in the Common-wealth: his fortune is
 to take 3 masters, and by fortune of one man
 he shall attain to very great promotion he shall
 travel far, and shall have to do with many
 affairs, and receive much sorrow by means of
 a stranger. He shall purchase Mannors and
 Farms, and shall find money that is hid-
 den,

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den, he shall be enriched by his wife. And touching his evil fortune, he shall undoubtedly sustain divers and sundry troubles and dangers. He shall be hurt with a sword, in danger of drowning, he shall fall from an high place, and shall be in peril of fire: he shall receive hindrance by his own children; and shall be poor till he be 20 years old. his service and good turnes shall be counted ingrate, discontent, and annexed to unthankfullness: he shall have victorie over his enemies. A great man shall rule over him, & of him according to the force of this sign, he shall be exterminated; and banished for some notable fact. Wednesday is his contrary and most unfortunate day; and therefore upon that day let him not wash his head, nor put on any new apparel, nor do any notable thing.

The 4. Chapter discloseth the judgment of Cancer touching the female; & it is to be noted that the maid born, in the said Sign, after the disposition of her body, she shall be lusty, & of strong complexion. She shall be well proportioned; neat, somewhat fat, nimble & well made. She shall be very witty, wise, prudent, and subtil, iresul, diligent, & shamefast double minded, painful, bold, hot of mind, and spiteful, but her anger will be soon appeased: and through the vehemence of her anger will spare for no talk, but after her stomach. And she is unmerciful, and will have no compassion upon one that weepeth. She shall have a great day before she be 32 years old, and at 32. she
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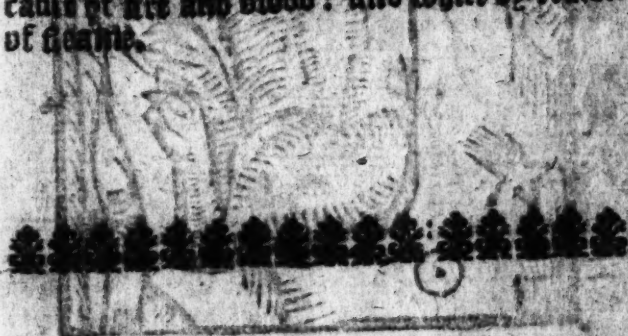
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shall be in danger of death. Likewise at 80 years she shall be in like danger of death, because through the force of her constellation she shall be subiect to great peril. And at 86 years she shall dye. Touching her good fortune when she is 30 years old, she shall have a son, & after 3rd she shall attain unto a great promotion. She shall have children by three husbands, and by all three shall be in great honour. She shall continually be enriched, & shall possess much cattel: and touching her evil fortune, she shall be much embred, & shall be hurt with a sword. She shall be troubled with water, & suffer displeasure in her body by fire, and shall be very much vexed with the colick. In the 38. year of her age, she shall suffer much peril through her neighbours, she shall lose her first husband, & her first husband shall love another mans wife. In the eighth moneth of the 30. year, she shall by her parents negligence suffer some danger by a hot burning iron, where by she shall be in danger of death.

The fifth Chapter entreateth of the indifferent fortune of Cancer: where is to be noted, that the man born in this Sign, is fortunate in his affairs, and chiefly in merchandise, and in cattel not apt to be ridden. especially such as be white: his fortune shall be better upon the land then water, and in such things as may be carried or transported by water, chiefly the color being white: he is likewise very fortunate in tillage, and in ambassage, when the moon is geolon, or before the full: for when
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it decreaseth, then he is unfortunate. They
born in this sign, shall suffer much coughing
consumption of the lungs, pluresie, breaking
out, the scabs, and such like. If it be a maid
that is born in this sign, besides these inward
diseases, she shall be in danger of drowning.
His best days which are good, be Sunday,
Thursday, and Friday. His evil day is
Tuesday, as for Wednesday, and Saturday
be indifferent. His better fortune is towards
the South, and therefore let him direct all
his affairs that way, and that way also place
his chamber door and bed: He that is born in
this sign, is naturally Sanguine, much dis-
posed to choler with flame: And therefore
let him wear his apparel of colour red, be-
cause of fire and blood: And white by reason
of flame.



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... **D** ... **Leo** ...
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Arcanum.

Leo, the fifth Celestial and principal Sign.



The fifth treatise discloseth y effect of Leo, being the fifth total sign, and is divided into three parts, that is to say, into the head, belly and tayle, and hath six Chapters.

The first entreateth of the head of Leo; The second of the belly; The third of the tayle. The fourth

fourth of the judgement of Leo, touching the male; The fifth of the female; And the sixth of the equal fortune of both.

The first entreateth of the head of Leo, which is the 11 particular sign, and is called: Algebachac, having four stars disposed in this forme. And note that whosoever is born in this sign, first, touching the disposition of the body, he hath a comely face, plain or corpulent, a fierce look, & terrible, a little nose and broader, but yet comely; & a body proper: his mouth shall be hurt, having thereupon a scife, but yet notwithstanding his teeth fair, & great ears; his shoulders great and broad, but his back well made: he shall have certain natural marks, and the first in his face, the rest upon his thigh, breast, leg, and privy parts. Touching his colour, his body shall be white, his face neither black nor white, but indifferent, touching the disposition of the mind, he is naturally given to be notable proud, and of such stomach, that in his heart he would with himself comparable to kings, yea, & them to excel, if it were possible. And he is of such and so great pride, that by reason his haughty courage, as well in valour as dignity, or other sufficiency, he will suppose no man in the world (be he never so great) to be his equal or match, or at leastwise greater than he; and also in his heart judgeth himself to surpass, or is able to excel in humane felicities, all and singular other

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persons. He is also covetous, and very irreful, and yet notwithstanding of much mirth and pastime, insomuch that continually he would be merry and play: he will be a wise man and proper, and the magick sciences will do him great stead: likewise touching his life and manner thereof; he shall be much torred with the heat-ach, in such sort, as he shall be straght for his wit by reason of the flames which ascend from the Gall. He shall be pained in his thighs, chiefly in the upper parts thereof. He shall have three principal diseases; the first when he is thirteen years old; the second when he is forty years old, if he also escape the second, then the third he shall feel about 48, which also if he recover, then shall he attain to a 100. years, and either he shall die upon the sword point, or else by some grievous infirmity of the body. And according to his prosperous fortune, he shall pass from one promotion to another, insomuch as among Kings and Princes he shall be familiar, and well beloved. He shall get much treasure, and bring it heaped together. He shall lose them again, and at length shall fall in danger and displeasure of some Peer or Nobleman.

The second Chapter entreateth of the belly of Leo, it is the twelfth particular figure, being called Alcomencon, and hath four parts foined in this manner. Where note, that whatsoever is born in this sign, hath a marvellous evil, and unfortunate

constella-

Arctandem.

constellation. First touching his body and manner thereof, whether he be born in the night or day, hath a broad breast, a long face, small bones, and slender legs and hath a natural mark in the reins of his back. Touching his mind, he is of heart proud or ireful. For actions he is angry, and is of speech rusticall. He is very doubting and suspicious in his doings. Touching his good fortune, he shall have no good fate, but by vertue of this sign shall be most unfortunate, as is aforesaid. For he that is born in this sign is subject to much trouble: if he be born in the day, he shall be very fearful and timorous when he travelleth: if he be born in the night, what hour soever it be, saving the second, then he shall be of a merry countenance, and shall have a round nose, a stripe upon his head, and a natural mark upon his feet: he shall be witty, fearful, and careless: he shall have three diseases. The first shall chancel when he is 11. years old. The 2. when he is 24. And the third when he is 53. and shall dye upon the third, or else of some other great infirmity of the body: he shall have two wives which shall faithfully love him, but them he shall not love, but rather hate to the uttermost: he shall have a stripe in his head or hip, which shall happen by fire, or shall have some other sign: he shall be deprived of his speech, after the disposition of the sign and influence thereof, unless the same be interrupted by the divine clemency, or else by

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liberty and will of the Lady of his Science, whose liberty, this sign notwithstanding, may be applyed to good & to vertue, and to works godly, who also may appeale and mitigate the influence & malice of the said sign. Semblably, if he be born in the second hour of the night, over, and besides the premises, touching his evil fortune, he shall lose his infants, and children, and few shall remain alive. Likewise he shall be curious of searching of parables and mysteries: his first child shall be a female, and the second a male. During his life he shall sustain many troubles and perils.

The third Chapter mentioneth the tale of Leo, in the latter part thereof, which is the tenth particular Sign, and hath only one star in this form. And whose ever is born in this Sign, touching the bodies disposition, is sufficiently bigge of stature, whose voice is vehement and big: he shall have three natural marks in his breast, and shall be marked in the throat, legge, or middle of the hand, & shall have a stripe upon his belly: his colour shall be white, inter with a roseal colour: his haire shall be of colour somewhat red, but his eye-brows somewhat black, and shall have much haire. And concerning the mind, he shall be lowly, gentle, not ambitious, but patient: he shall suffer infirmity, but the same he shall tolerate with much patience. In eating he shall be moderate, after the quality of the sign. Likewise angry he shall be, and lecherous, in so much that

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that although he marry a wife of his own affinity, yet he shall be disposed to lechery: he shall have two manner of sicknesses. The first at 23 years old, at what time he shall be sick of the small pox or of an ague. The second shall be at 44 years old, both which if he escape, he shall live 90 years, and he shall die in exile, and out of his own country. Likewise concerning his good fortune, he shall reign and bear rule over his own countrey, and shall have authority to judge either such as is a thief or malefactor, or of any other man, or else such as was his own fugitive, or outlaw.

Moreover he shall be of power to do many things with Lords and Peers of Realms, he shall be very happy in matters of husbandry, he shall have a very fair and beautiful wife, whose colour shall be fallow, like to one that hath the green sickness, and she shall be one of his own kindred, whom when he hath married, God will give unto him much substance according to the efficacy and influence of this Sign. He shall avoid many perils, and shall enjoy goods abundant, he shall have pains in one of his feet, and shall be bereft of both, he shall be deprived of one of his bones, and upon his belly shall be hurt either with iron or fire. In his affairs he shall not accomplish his will, except it be in Winter-time, or in the Spring. Six moneths he shall be fortunate in his business, even according to his hearts desire, that is to say, in

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September, October, November, December, January, and February. In Summer and Autumn, he shall not be fortunate: he shall lose much goods and his labour that little avail, by reason of the three marks in his breast. Let him not passe from one country to another, because change is not profitable for him. If therefore he will be fortunate, let him continue in one place certain.

The fourth Chapter mentioneth the judgment of Leo, touching the male. Where note, that whatsoever man-child is born in this sign: first touching the universal disposition of the body, search the three particular signs of Leo aforesaid, and there see the condition of the same. And touching the disposition of the mind, he shall be naturally witty, subtle, eloquent, courageous, irefull, and fustian. For he will be soon angry, and soon pleased again: his stomach and sudden anger is such, that by reason of his natural animosity, he shall sustain much contumely and dishonour: he shall be very covetous, arrogant, bold, and wilful to all things which he hath or heareth, inso much as whatsoever he either heareth or seeth, all that both greatly please him and that he embraceth and desireth to enjoy, and do the same according to the exigence, and manner of the thing he heareth or seeth, and especially, if the thing heard or seen be stable and able to be suffered: but within a while after he will be weary thereof, & care nothing for it, Likewise he is bountiful and liberal;

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liberal, because he cannot keep secret the thing that he possesseth, and although he would keep it secret, he cannot but with great difficulty. He is naturally gentle and quiet, but yet a derider and mocker. And touching his life and manner thereof, he shall have seven termes or special sicknesses, whereof the first three shall be very vehement. The first shall be when he is ten years old, the second, when he is 22, and the third, when he is 40. And if he pass and escape the said three diseases, then naturally, and with happiness enough, he shall attain to fourscore and eight years. In like manner, touching his good fortune, he shall with good success abide the bruits of malice, and the state of his life. He shall have dominion over his Country, and shall vanquish his enemies, although he shall object himself to many afflictions and dangers, from the which he shall by Gods help right well escape. From thirty years upward he shall aspire to his better fortune, and then shall see his substance augment: Of honourable personages he shall purchase much wealth, and thereby his house shall be plenty of money & abundant in riches. Concerning his ill fortune, he shall have a fall from an high place and shall have pain in one of his feet, and his water shall remain trouble; he shall not keep his first wife. Tuesday shall be his contrary day, wherein if he be wise, let him do no new matter, or begin any enterprise.

In the fifth Chapter is treated the Judgment

ment of Leo touching the Female, who according to the manner and state of her body, shall have a broad breast, and small thighs, which are tokens of boldness and stoutness of stomach. She shall be very menstruous, and fertile enough; notwithstanding she shall have but few Children, with certain other conditions of her body, before declared in the three particular signs. After the disposition of her mind she shall be naturally subtile, witty, and desirous of learning. She shall be chaste, shamefast, comely, diligent, and of good stomach, by reason whereof, she shall be very prone and ready to anger, & yet shall be soon again appeased, and notwithstanding her anger, yet in her own household very liberal, by whose mean the house shall be plentiful of meat and drink. And because of her natural subtilty, she shall be very bold, soasmuch as whatsoever she heareth or seeth, if it seem to compass any subtilty or difficulty of matter immediately she will desire to know it. She is liberal, because she cannot keep close such things as she hath. She is very lowly and humble: and if she chance to be spotted with any Sin, immediately she will fall down prostrate upon the ground, and humbly ask mercy & forgiveness of her Creator. Concerning her life and manner thereof, she shall suffer Lunatick passion, and a notable pain of her heart and stomach, which if she escape she shall live till she be fourscore and five years of age. She shall be also pained in
her

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her foes. She shall have sufficient robbingment upon her enemies. And after her evil fortune she shall have many fortunes: for first she shall have a fall from an high place, and her body hurt with iron or fire. When she is three and twenty years old, she shall be married, and by her husband attain to promotion. Her husband shall not live long, but shall dye by means of payson or witchcraft, and at length shall marry another, who shall love her dearly. Of her neighbour she shall receive damage in her treasure. When she is twelve years old, unless she take good heed, she shall be deceived by oppression upon her body, and shall lose her Maiden-head. She shall be troubled in the water, and in danger of life.

Thursday is her contrary day, & therefore let her do no notable thing upon that day, wash her head, or put on any new apparel. And here is also to be noted, that the best remedy to avoid all her misfortunes, is first to address her self by prayer to our Lord God only with all her heart, and to carry about her precious stones, such as be orient and glistering, and then easily she shall overcome all her misadventures by Gods help.

The sixth chapter determineth the general judgement of Leo, and is to be noted: that this sign hath a singular fortune in warfare and dominion: besides which, they that be born in Leo, have pains in the stomach, & posthumes and pestiferous agues. Such as be
born

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born to the service of great men, the same this
sign presenteth to their service. He shall be
fortunate to gold, byals, hoxles, and such mer=
chandise as be of colour red. From the midst
of October to the midst of April, and from
the midst of July to the midst of August, he
shall prosper, otherwile not. And touching the
week he shall have thye happy days, to wit,
Sunday, Tuesday and Wednesday; Sa=
turday is his unfortunate day. But Sunday,
Thursday, and Friday, be indifferent. Like=
wile his fate is towards the East, and there=
fore let him place his chamber booz, bed,
window, and all his affairs into that part,
specially if they be notable.



Virgo,

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Virgo, the Sixth Celestial and principal Sign.



The sixth treatise of this book entreateth of the sixth entire and Celestial sign called Virgo, with the three principal parts thereof. The first being the head of Virgo, the second the first part of the tayle, and the third the second part of the same, and is divided into six

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two Chapters. The first Chapter mentioneth the head. The second, the first part of the tail. And the third, the second part. The fourth, the judgement of Virgo, touching the male. The fifth, the female. And the sixth, the common and indifferent fortune of Virgo.

The first Chapter determineth the head of Virgo; being the fourteenth particular sign, called *U-ra*, and hath five stars in this form disposed. And he that is born in this sign, shall be fair and beautiful, and of comely stature, white upon his breast, but his hair shall be red. And by force of this constellation, he is naturally inclined to have curled hair and red, and by nature loveth the same, inasmuch that if he have not such hair of that colour, yet he will seek to have the same colour by art. He shall also be naturally marked in the face, belly, thigh, and leg, and upon his right elbow, and this mark cannot by any means be put away. Concerning the disposition of his mind he shall be honest, skilful, apt, chaste, a lover of justice: his mind shall be good, and his voice vehement and loud, he shall be as simple as a lamb, have no regard or care upon the goods of the world, or the goods of fortune: he shall know nothing that is good, nor shall take heed to any man, but shall trust all men: he shall take no regard of harmes wherewith he might be infected; and that by reason of the four natural marks upon his face, his belly, thighs

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thighs and legge aforesaid. And by force of the same he shall be very negligent, unemploying his care upon his own affairs, as is aforesaid. But if he would take heed, no doubt he might bring them to good effect, he shall be desirous and covetous, he shall be ireful and sudden, and by reason of his snobers foresight of offence, he shall prevent the anger of his brethren. Touching his life and manner thereof, if this man be born in the fourth hour of the natural day, he shall die without any sickness, but if he be born in the fifth hour, then before his death he shall be very sick, he shall have four terms of principal sicknesses. The first when he is 15. years of age. The second at 22. The third at 36. And the fourth and last at 50. Likewise touching his good fortune, the man so born shall have a good fate, and by reason thereof shall be exalted and have great preferment. He shall have children, and if he would use diligence upon his own business, he shall profit very much, especially in tillage. When he is 26 years old, he shall be preferred to honour and dignity, but if he be born in the first hour of the natural day, then he shall be a great King of Kings. But if in the third hour, then King of all Kings, a mighty Sovereign, he shall have great prosperity and shall gather to himself infinite treasure. When he is married his wife shall live but a short space, and he himself shall die with her, or within a while after, and although he shall be abundant in children, yet few

few

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fein of them shal live. He shall fall into many
trasseries, because he shall be pained in the bel-
ly or some other place. He shall moreover be
mark'd in his privy parts. If he be born in the
fourth hour of the natural day, then shall he
dye suddenly without any disease. He shall be
divorced from his wife, wherefoze he shal have
great heaviness and sorrow.

The second chapter entreateth of the first
part of the taylor of Wingo, called
Alecaneeth, and hath five Starres
shaped in this form, and is the 15.
particular Sign, whosoever is
born in this Sign after the hu-
man disposition, and first accord-
ing to the quantity, he shall be
high in stature: he shall have a broad and large
face, and a beautiful, a long and great beard, a
fair nose. After the quality of the same, he shall
have fair hair, narrow eyes, and all his bo-
dy shall be white. He shall be naturally mar-
ked in his fore-head, in the upper lip, upon
his shoulder, the palm of his hand, in his
belly and guts. After the disposition of the
mind, he shall be wise, his counsel shall be
heard, and apt to every thing. He shall be
lovely, good, devout, and shall love to be praised.
He shall by nature attain to live 62. years,
and shall dye before he be old. And touching
his good fortune, he shall have two wives,
which shall be very substantial and rich, inso-
much as by them he shall possess great riches.
Likewise he shall be very apt to every thing
which

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which hath a good end. Concerning his evil fortune, he shall be bitten with a dogg in the face, and on his body; he shall have few children, and they shall not be long-lived, but shall die in short space: further, all such things as are spoken of in this chapter are general, & generally belong to all such as are born in this Sign. If the party born in this Sign happen to be born upon the Friday, then he shall have a great misfortune. If he be born in the night, then he shall have a natural mark upon the crown of his head, the belly, the face, or foot, and shall have great fear. And touching the disposition of the mind, he shall be an upright man, walking justly, seldom exceeding the path of equity. Likewise he shall have two diseases especially, whereof the first shall be when he is fourteen years of age. The other at five and fifty, or at threescore and eight, and shall die in his own house, but the cause of his death shall be a stroke with iron, or a sword. After his good fortune, he shall marry two wives, and one of them shall have a very small neck. Likewise he shall have much by means of his children. Also touching his evil fortune, in old age he shall fall into the hands of a man of honor and power, and shall be stricken with iron, and his own house shall die of the said stroke. In getting of riches he shall take much pains and labour, and strangers shall enjoy the fruits of his travail.

The third Chapter entreateth of the second & last part of the tail of Virgo, called Aliens
being

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bring the 16. sign particular. Where is to be noted, that whosoever is born in this sign, touching the disposition of the body, and the quality thereof: he shall have a fair stature, and a simple countenance: he shall have a natural sign, not able to be put away, upon his right elbow. According to the disposition of the mind, he shall be honest, apt to learning, wise, good and shamefast: he shall be very contentous in tillage, but in other affairs he shall be remiss and negligent. whereas if he would take heed, he should greatly profit. Likewise touching his life, he that is born in this sign, and especially if he be born in the fifth hour of the day, he shall naturally have three sicknesses, whereof the first shall be when he is 12. years old. The second when he is 32. years old, and the third and last when he is 43. years old. If he chance to escape the first which will be very dangerous, then he shall be afflicted with 5. which if he escape, then he shall attain to the 3. and touching his fortune, before he be 56. he shall attain to certain honour & office. he shall have many children, & shall profit greatly in tillage, as is aforesaid. And if he would be careful & diligent, he should greatly profit in all matters, his evil fortune is, that he shall fall into many troubles, by reason he shall be much pained in the belly, or by some other means shall be extremely vexed. He shall have a stripe upon his head, or his face, or upon both, but notably in his privy parts, where he shall be greatly pained: & although he

he shall have many children, yet few shall remain living, and in that point shall be very unfortunate, he shall be a great hoarder, and great gatherer together of money, but by unchance shall lose his money so gathered. If he be born in the third hour, then he shall be most puissant, a king of kings, a consequently most fortunate, if he be born in the fourth hour, he shall be unfortunate, because he shall die suddenly. If he be born in the fifth hour, then in his body he shall be very foul and deformed, but in riches he shall be very plentiful.

The fourth Chapter discourseth the judgement of Virgo touching the male, and first, touching the disposition of the body, he shall be beautiful, of good behaviour, and shall have a natural mark in his shoulders and loynes, and in one other place. He shall be long lived, he shall have three fortunate and special days in the week, that is to say, Sunday, Tuesday, and Wednesday. His unfortunate day is Friday, and that day ever is somewhat unfortunate, his fortune is toward the South, and therefore let him not dispose of affairs that way, together with the doo, and bed. The same is naturally of the melancholike complexion, and is of nature cold and dry. Therefore his apparel ought to be of some dark, or black colour.

The fifth Chapter toucheth the judgement of Virgo, concerning the female. Therefore note that the maid or woman born in this sign shall be marked in the said places, as is described

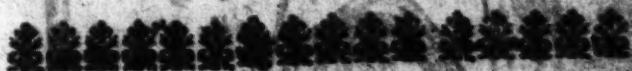
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described in this Chapter precedent. Touching the disposition of her mind, she shall be witty, chamefast, chaste, gentle, benevolent, and glad to please all men, whereby she shall be beloved of all men: but she shall be somewhat curst, and that only belongeth to her ill fortune. About 17. years of age she shall marry, & her first husband she shall not love, who shall die, and afterwards marry the second: her first child shall be of excellent beauty: she shall be entrapped with many sorrows. She shall suffer divers maladies, which if she escape, she shall live 70. years, 6. months, and 5. days: her fortunate days be Wednesday, and Sunday, her unfortunate day is Saturday, therefore upon that day let her begin no new work, but abstain from all notable business. They that be born in this Sign, as well men as women, shall suffer much pain in their thighs, feet, and head. Her fortune is towards the South, &c. as in the former Chapter, and both kinds shall be liberal.

The fifth Chapter compriseth the common fortune of Virgo. where is to be noted that they born in this Sign, have their fortune in tillage, and all things generally thereunto appertaining, especially in all things that be sown. They be subject to pains of the thighs and feet, as Fissulack, and such like, ache in the head, dropsie, the flux, or cholick, besides others before mentioned. And amongst other Countries they shall visit the City of Jerusalem,

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lem, the river Euphrates, Spain, and other
countreies adjoining. And their good fo=
tune or chief dominion is toward the South.
Their fortunate days are Sunday, Tues=
day and Wednesday. Their unfortunate
days are Friday and Saturday, but Friday
to them that be born in this Sign is ever un=
fortunate. He that is born in this sign, as a=
foresaid, is melancholick, cold and dry. And
therefore let him wear black apparel, for such
as be of dark colour, and of no light color, be=
cause this sign is altogether melancholick,
that is to say, earthly.



Libra

3

Agendam.

Libra, the eleventh Celestial and principal Sign.



The seventh treatise doth demonstrate the effect of the seventh Celestial sign called Libra, and is divided into five chapters. The first determineth the head of Libra; The second the tail of Libra; This sign hath but only the said two principal parts: The third

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third Chapter mentioneth the judgement of Libra touching the male. The fourth touching the female. The fifth and last, the general and common fortune of Libra.

The first chapter of this treatise intreateth of the head of Libra, which is the 17 particular sign, and hath four starres disposed in this forme.

Be it known therefore, that whosoever is born in this sign, first touching the proportion, and disposition of his body, he shall be fair in the face, well-favoured, painful, and learned. As concerning his life and manner thereof, he shall suffer pain in his head, heart and gall: he shall have a pain in his neck, and his joints. He shall have three special diseases. The first when he is 15. years old, which if he recover, he shall have the second at 30. which if he likewise escape, he shall attain to 50. years, and then shall suffer his last and final infirmity, touching his good fortune, being born in the second hour of the natural day, he shall be the chiefest of all his kinne: and although he be in power and authority, yet the execution thereof shall not be profitable and prosperous: he after his evil fortune, shall lose his first wife: he shall be in danger of the sword, therefore let him take good heed thereof.

The second chapter of this 7. treatise argueth of the tail and latter part of Libra, which is the eighteenth particular sign called Alca-

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benech, having two stares dispo-
 sed in this sort. Where note, that
 whosoever is born in this Sign,
 touching the disposition of the
 body, shall be beautiful, and shall be naturally
 marked in the head and mouth, or near the
 mouth; he shall be hurt upon the mouth, and
 his face shall be red, his hair smooth and red.
 After the disposition of the mind, he shall be
 merry & trusty especially for himself, he shall
 be of good stomach, known and honoured a-
 mongst his kindred, and shall be of will fer-
 vent. Whirly he shall be greatly pained in
 the heart, and shall have three special diseases.
 The first shall be when he is 16. years of age.
 The second when he is 36. The third and last
 when he is 48. Touching his good fortune, he
 shall enjoy great patrimonies and riches by
 his parents, and by reason of a natural mark
 which he hath in his head, after many evil
 fortunes, he shall possess much good, & shall be
 full of children. In his youth he shall lie with
 a woman of excellent beauty, he shall be a
 Chancellor or head of the people. Touching
 his evil fortune, he shall be hurt with a sword,
 he shall lose one of his bones. He shall die ei-
 ther by the stripe of a sword, or else of the pain
 of the belly. He shall fall into a river, but shall
 rise again, and shall be in danger of fire, and
 in the end of his life shall sustain poverty.

The third Chapter entreateth of the judg-
 ment of Libra touching the male. Where
 note, that whosoever shall be born in this
 sign,

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sign: first touching the disposition of the body, he shall be well made and proportioned: he shall have a natural mark upon one of his armes: touching the disposition of the mind, he shall be a great fornicator, merry, bold, fortunate, specially upon the water: he shall excogitate, and search out many secrets, and shall be very perillous: he shall be very desirous to wander in the world, to view the fashions therein, and the sundry vanities, and conditions thereof, and for that cause shall travel into many Countries: he shall be fretting inwardly by fits, and by fits also shall be quiet. Towards strangers he will use flattering words, and sweet communication, but towards his own servants if they be evil he will use sharp and crooked words: he shall be suspected of a great crime, but it shall be so close as it cannot be proved: he shall suffer a great pain in his neck, joints, and belly, and shall have three especial sicknesses. The first shall be when he is 15. years of age. The second when he is 38. And the third when he is 90. at what time he shall die. Concerning his good fortune in his youth he shall be neither poor nor rich, but afterwards he shall accumulate unto himself great substance: he shall occupy and have to do with other mens money, he shall triumph over his enemies. Touching his evil fortune, he shall be wounded with iron, a club, or with a stone. Among the rest of his misfortunes, he shall be in danger of a sword, and therefore let him beware thereof,

be

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he shall continue in that place where he was born, notwithstanding for a time he shall travel into far countries, which fortune may be to him indifferent: he shall forgo his first wife, which is fortune indifferent. Thursday is his contrary day, & therefore upon that day let him not wash his head, and put on no new apparel, nor begin any notable enterprise.

The fourth Chapter declareth the judgement of this sign touching the female, where note, that the maid born therein, first touching the disposition of the body, shall be faire and of excellent beauty. Touching the disposition of her mind, she shall be friendly, amiable, witty, & a lover of her own family. Concerning her life and manner thereof, she shall suffer a natural pain in her stomack. She shall have two diseases. The first shall be dangerous, and when she is two years old: and the second when she is 78. years of age.

After her good fortune she shall have in occupying a great masse of money. In her two husbands she shall greatly rejoyce, and shall triumph over her enemies: According to her evil fortune, she shall have a stripe, or wound in some place of her body: she shall have two husbands, and by death of her first husband she shall be unfortunate. Thursday is her unlucky day: And therefore let her not wash her head upon that day, or begin any thing notable.

The first Chapter describeth the common and universal fortune of Libra, where note, that

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that Libra hath his fortune in beaſt equitable
or apt to be ridden, eſpecially if they be of co-
lour white. Likewise Libra his fortune is in
all fair things, and in the bargains thereof,
eſpecially if they be white, and generally in
beautiful things belonging to woꝛſholy decla-
ration, chiefly to womans apparel, and in all
things proceeding from the water, and in all
things that be tranſported from a far, and
that be of ſmalleſt weight. They born in this
ſign, are aboue others given to embrace lear-
ning, and the Study of the Sciences. The
good and fortunate days are Sunday, and
Friday. The unfortunate day is Wednesday.
They born in this ſign, ſhall be troubled with
infirmities and diſeaſes of the belly, as with
the dyſentery, yſenterie, gripings and other
pains proceeding of wine, and chiefly about
the back bone. They be naturally of ſanguine
complexion, and thereby hot and moiſt. And
becauſe he is fortunate in things that be
white, therefore let him uſe white apparel.
The good fortune of this ſign is towards the
Weſt. And therefore his houſe, bed, and all his
affaires, ſuch as are notable, be to be directed
that way.

Scorpio

Arcandam.

Scorpio, the eighth Celestial and principal Sign.



The eight treatise entreateth of Scorpio, the eight sign Celestial, & containeth five chapters. The first speaketh of the head of Scorpio. The second of the belly. The third of the tail. The fourth of the judgment of Scorpio touching the male. The fifth touching the female.

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female. The first and last of the common and general fortune thereof.

The first Chapter entreateth of the head of Scorpio, which is the 19. particular sign, called Alchair, and hath seven starrs in this manner: where note, that whosoever as well male as female being born in this sign, first touching the disposition of the body, is well coloured, and hath much hair: his body fair and white, saving that his nose is foul and deformed, his eyes browes narrow, and his cheeks small: he hath a mark naturally not far from his nose, upon his left foot and shoulders. Also the like, upon the palm of his hand, and upon the leg: he shall be courteous of speech, discreet and profitable in many arts: he shall be beloved with his parents, neighbours and friends, and especially with his parents, and such as he loveth, he shall liberally enrich with much goods and honour. Towards women he shall be of a light and inconstant mind, and yet shall use no manner of deceit or malice towards them: but if it were so that he were a man of small conference he might do with them, and use them as he himself listeth. because he shall be greatly beloved with them. Likewise touching Gluttony, which is the very handmaid for Lecherie: the party which is born in this sign above all meats shall love bread, especially crusty bread whereof he shall be a great eater: he shall be very useful, & thereunto sudden-

ly disposeth, he shall be a very great talker. Also he shall be faint-hearted and fearful. And although his anger be vehement, yet the chief effect thereof shall consist in words. One of his family he shall greatly hate, his first wife shall be fair and of clear complexion. Concerning his life and manner thereof, he shall live honestly and quietly with his wife, he shall naturally be full of diseases, but yet thereof very patient. He shall have three special maladies. The first shall be when he is fourteen years of age, the second shall be when he is 43, the third and last when he is threescore and five. Concerning his good fortune, he shall be a man that shall use correction, and shall be very discreet, he shall be beneyorable, and from one degree or state shall ascend to another. And according to his evil fortune he shall be stricken upon the head, and shall be bitten with a dog, or some other beast. He shall die upon the sword's point, he shall be greatly affected with self-will, and vehemency of words and taunts, he shall be naturally inclined to have pain in his belly, whereby he shall be much troubled: he shall fall into the hands of great men, he shall have to do with four women, whereof the fourth shall be marked in the neck.

The second Chapter maketh declaration of the belly of Scorpio, which is the particular Sign, having three stars shaped in this forme, for whosoever is born in this Sign, shall be fair, and

& not yet pure white, but mist, somewhat dis-
 posed to red, and shall be red-headed, his
 mouth and head shall be great, and shall be of
 a mean & comely stature, he shall be a great
 prattler, and notable lecherous, angry, and
 therein very vehement. His anger shall be dis-
 posed to mischief, and ready to revengement,
 much like an adder. And although he be one
 day merry, yet another day he shall be sad, he
 shall do much mischief. Likewise touching his
 life and manner thereof, first, in his back he
 shall suffer much pain. he shall be naturally
 afflicted with an infirmity in his heart and
 stomack. Three especial sicknesses he shall
 have during his life. The first when he is 15
 years of age, the second when he is 36, the
 third and last when he is 49. Concerning his
 evil fortune, he shall incurre into many trou-
 bles and misadventures, he shall be marked
 or hurt with some tool or instrument of iron
 upon his head, his face, brest, right side, and pri-
 vy parts. And here note, that all the things
 aforesaid, are general and spoken generally,
 and touch all and singular, such as are born in
 the belly of Scorpio, whether it be in the day or
 night, or what hour soever it be. But yet here
 further is to be considered, that they born in
 this sign, whether it be in the day or night,
 over and besides the premises, touching his
 life and manner thereof, he shall be flatter-
 ring, scabby, and shall have a pain in one of
 his feet, if he be born in the third hour of the
 day, it signifieth good fortune, for he shall be
 lucky

lucky in tillage of ground, but in merchandise little fortunate. But yet notwithstanding in those trafficks which he shall attempt, he shall receive much profit. Demblably touching his evil fortune, he shall die of a stripe with a sword, or else in his journey travelling, and shall be marked upon his knee or back.

The third chapter describeth the taylor c. Scorpio, called Eleclah, which is the 21. particular Sign, and hath 6 stars in this manner, where note, that whosoever is born in this Sign, whether it be by day or night, in what hour soever it be, first touching the disposition of the body shall be beautiful, neat, having fair eye-brows, clear eyes and small, lean cheeks and thin, and under his jaw shall have a mark. If any be born in this sign in the time of winter, then his complexion shall be effeminate. If he be born in the Summer, then touching the disposition of his body, he shall be beautiful, but yet gross and fat under his apparel. Also if any woman be born in this Sign, she shall be of an indifferent stature and beauty, her face fair, of smooth hair, and by reason of her cold complexion, she shall desire to wear much cloathing, she shall have a blemish in her eyes, & shall be marked upon her arm, fingers, and knee. If he be a man, he shall be of a sanguine complexion, and mischievous in giving a blow, he shall be naturally inclined [notwithstanding it seem marvellous

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versious to contradictories) that is to say to
 justice & unrighteousness, to losse and gain, to
 truth and falsehood, and all by reason of the
 concurrents of the opposites and contrary
 signes, and yet notwithstanding the sign that
 is of greatest force, shall bear the chief rule
 touching the premises: Touching justice, he
 shall be naturally given to honesty, he shall be
 just and of much equity, and in all his affairs
 greatly inclined to justice. And touching the
 contrary, he shall be a great inventor of lies,
 a tale-dearer, a lyer, deceitful, envious, and
 false: prone to deceit, as well by his look as
 by his laughter. He shall be full of discord,
 and a sower of debate, chiefly amongst bre-
 thren, and friends, whereby it appeareth that
 he is naturally inclined to iniquity and un-
 righteousness, and craft, a deceit, notwithstan-
 ding his nature also to the contrary. But yet
 the sign of most force, as aforesaid, doth prin-
 cipally bear rule in his nativity. And to say,
 any thing touching his life and manner there-
 of, touching his future inclination, we can-
 not, forasmuch as the concurrence of the Stars
 in this nativity are adverse. Likewise con-
 cerning his good fortune or indifferent for-
 tune, this man at one time shall want, and at
 another time shall have sufficient. He shall
 have three wives, the first shall be a Widow,
 the other two shall be Virgins, but the last
 shall bury him. And here is meet to be known
 that by reason of the generality of this Sign,
 and of the concurrence of the Signs, this native
 should

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Shall be coupled to four wives, but yet the chiefest shall prevaile. He shall be of power and liberty to do and accomplish his own desires: happy shall he be to the feminine kind: that is to say, to things of that kind, as cat-tel and such like: he shall be twice bitten with a dog or other beast upon the shoulder, and on his nose or nostrills shall have a mark. He shall be in danger or thral of men of power and authority: his last wife shall bury him, by reason of the mark upon his arm, or the bite of a dog, as his constellation doth thereunto chiefly incline.

The fourth Chapter describeth the iudgement of Scorpio touching the male. We here note that the child born in this sign (touching his body) upon his feet and hands shall have a natural mark: and touching his mind, he shall be bountifull and liberal, so that he shall not keep secret his substance. In the service of others he will be merry, trusty, bold, and pleasant, in his conditions strong, stable, and not wavering, nor desisting, or leaving off from his affairs being once begun. Touching his life, he shall have three principal diseases, the times whereof be not here noted, whiche if he chance to escape he shall live one hundred years and ten moneths: And according to the vertue of this sign, there shall be no impediment in the constellation, except it happen by some particular cause. This fortune shall be good, for that in hearing & seeing, his luck shall be prosperous, he shall attain to

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to great wisdom and learning; and to the
 Spagick science, he shall greatly apply himself,
 and the mysteries thereof diligently search out.
 And yet his diligence so taken, both include
 a certain doubt or duplicity, by reason of the
 force and efficacy of the words, for it may sig-
 nifie great investigation & diligence, and that
 pertaineth to his good fortune, or else it may
 signifie a causable infirmity proceeding of the
 said Spagick science, which belongeth to evil
 fortune, he shall have great abundance of mo-
 ney, and the same daily shall increase and mul-
 tiplie. By means of a woman he shall be
 greatly enriched, and over his enemies he shall
 have the victory. In forraign place he shall
 exercise tillage, and at length shall return
 home into his own countrey with gain. Of
 his debtors, by way of reward he shall re-
 ceive horses, sheep, oxen, and other Beasts.
 This Native shall be in great danger, and
 except he take heed, he shall be hurt with a
 sword. Saturday shall be his contrary day,
 and therefore upon that day let him not wash
 his head, or put on any new garment, or else
 attempt any new enterprize. And some as-
 firm that he that is born about the end of this
 Sign, shall be of neither kind or both (that is
 to say) as well male as female.

The fifth Sign declareth the effect of Scor-
 pio, concerning the woman which hath her re-
 course to the parts of this sign before mentio-
 ned in each Chapter, Notwithstanding over
 and besides the premises, thus much is to be

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spoken. For first you shall note, that he shall be of a friendly condition, obedient, servicable, fearful & shamefast: she shall be loathful and hate him in deadly hatred, that doth her any pleasure, she shall have children by three husbands, and with them shall live in great felicity: she shall vanquish her enemies but yet till she be thirty years of age, she shall sustain much sickness: nevertheless of cattle she shall have abundance, and many people shall be under her government: but yet in her youth she shall abuse her body in playing the harlot, if the force of the eminent constellation do take his effect, she shall be bitten with a dog, and in the end shall be blind. Of her birth her parents she shall receive much trouble. Saturday shall be her unfortunate day, therefore upon that day let her not wash her head, put on any new garments, or do any other fact. The sixth Chapter treateth of the general fortune of Scorpio: therefore they born in this sign, are naturally moist, beggarly, or sanguine; and such shall be singularly fortunate of all things that be of colour red, and buying & selling of all such. The like fortunate, in things sadde, or to be sozged in the fire, extrahible, or thereunto belonging, & in merchandise of unknown things, & therefore as much as he can, let him wear such garments as be red. The like fortune in warfare and tillage, and in all brasts belonging to the same; fortune in hospitality; whether it be done for money sake, lucre, or for Gods sake;

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lake, the unfortunate days be Thursday and Saturday, the rest be good, especially Tuesday. He shall be infected with the Chirag or gout in the hands, and if Saturn be found to be ascendent, then he shall have great pain in the toes. His fortune is toward the South, and therefore let him dispose his affairs that way, as also his chamber, doo, bed, and wardrobe.

Sagittarius, the ninth Celestial and principal Sign.



Arcandam.

The ninth treatise maketh mentron of the ninth celestial and principal Sign called Sagittarius, which is divided into three parts (that is to say) the head and tail, containing five chapters. The first intreateth of the head of Sagittarius. The second of the tail. The third of the judgement of of Sagittarius concerning the male. The fourth of the female. And the fifth and last, of the general fortune that of. And over and besides, the said five Chapters, there is a general rule next after the second Chapter, notwithstanding the generality mentioned in the end of this treatise.

The first Chapter intreateth of the head of Sagittarius called Albiham, and hath eight stanzas fashioned in this manner,
 Whose note that whosoever is
 born in this Sign, first touching
 the disposition of his body, hath
 a beautiful body, comely to be-
 hold, long and tall, and throughout beautiful,
 a little head, a thick face, a fair nose, white
 teeth, and short. Upon the left part of his
 head, he shall have a stripe, and the like upon
 the crown of his head, his left hand, his fin-
 gers, arms, and teates, and against his heart.
 He is nimble, swift on his feet, and very expe-
 dite in running. He shall have a natural mark
 upon his privy members, he is of colour
 black, whose face shall be like to them that
 have the green-sickness. Touching the dispo-
 sition of the mind, he shall by nature have a
 good wit, and a sharpe, and therewithal con-
 stant

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stant and firm. He shall love wise men, and shall embrace all such as be of discretion, therefore touching this part of nature, and the natural constellation, bearing rule in this nativity, he shall acquire unto himself possession with wise men. And although that he have a covetous mind, naturally disposed to avarice, by reason of the concurrence of certain Stars, yet by means of the dominion of this sign, he shall be studious of good things, and shall be inclined to vertue, and especially to the vertue of liberality: And therefore he shall not be much inclined to the opposite or contrary, nor yet to enjoy other mens goods. And because principally he is bent to vertue, it will follow that he shall be of great authority, and exalted in high degree of honour. Moreover, although he be naturally inclined to liberality, and not to rapine, or extortion, yet he shall be morliche and given to many vices, that is to say, to pride, covetousness, lechery, and gluttony, and chiefly to pride, little esteeming of other mens doings, or sayings, very haughty, insolent, that in whatsoever question any do ask of him, he shall get an answer at his hands, and by reason of his pride also, he shall be a great choler, war, choler and full of contention. He shall have a very peevish and venomous tongue. And although he be naturally inclined to a certain spice of liberality, for that he will covet to possess naught unjustly, yet he shall be desirous to get substance, and covetous to enjoy it.

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whereby consequently it appeareth, that whol-
ly he is not given to covetousness, but to cer-
tain spice thereof, to a desire to have. Like-
wise he is inclined to lechery, for with three
women especially he shall have to do but som-
times by natures impediment, he shall not
procreate his seed although he be very desirous
thereof. He is much disposed also to gluttony,
chiefly to eating of herbs, and in his meat
both greatly lose them. Furthermore note
here, that the premises do not only belong to
the man, but to the woman also, subject to
that constellation. Concerning his life and
the manner thereof, he shall be long sick and
shall have a pain in his heart, he shall have
three special sicknesses, the first when he is
twenty years of age, the second when he is
47, the third and last, when he is 80. Touch-
ing his good fortune, he shall be in great ex-
altation and honour. He shall have many
children, and amongst all, he shall have a
thing of two boys at one birth, and of them
he shall see the third generation. He shall at-
tain to his fathers inheritance. In all his af-
fairs he shall prosper, seeing daily his goods
encrease, he shall come into the world with
his own star (that is to say) he shall enjoy all
things according to the influence of his sign,
he shall fall into a river, but he shall escape
drowning, he shall lose the most part of his
goods, and shall fall into the hands of his en-
emy, and sometimes into the hands of a fac-
tious man, a she enemy. He shall be bitten with a
beast

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beast in the middle of one of his fingers of his right hand, and shall die an exile out of his countrey, his most dearest friend beloved above others he shall lose, and he shall be wonderfully troubled with devils and other spirits.

The second Chapter describeth the constitution of the tail of Sagittarius which is the thirtieth fourth particular sign called Albeyda, and it hath seven starres fixed in this manner. He that is boyn in this sign, first touching the disposition of his body, he that have a body comely, ruddy face, red hair, narrow eynelids, eyes like a cat, he shall be bold, and beautiful to behold, naturally marked upon the head, his left shoulder, and upon his right nostril. After the disposition of the mind he shall be very ready to anger, and therein also shall be sudden, and the pain being past, he will be soon appeased, he shall be of an excellent wit, and naturally given to the exercise of riding and shooting, he shall not be circumspect in his doings, nor yet foreseing in things that may happen: he shall have much pain in his guts and in his head, especially he shall suffer three several sicknesses: the first when he is 21. years old, the second, when he is 61 years of age, and the third when he is 70. And touching his good fortune, if he do not take away, or remove the natural mark which shall be upon his right buttock, or right nostril, then his constellation shall be prosperous. But if the said mark be violent-

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Is removed from the place, then his fate shall
 be hindered and impeached: he shall be valiant
 in armes, and therein also victorious. But if
 the hour of Saturn do concur with Saturn
 in his nativity, he shall be impotent by rea-
 son of the influence of the planet, and there-
 fore shall with great labour attain to any
 commodity, and with much difficulty acquire
 his former good luck. But yet notwithstanding
 the impediment of Saturn, if the marks
 aforesaid be not taken away, yet he shall ob-
 tain the victorious feats aforesaid: but if his
 mother perhaps do take away that mark from
 the place aforesaid some evil hap may chance
 unto him, for he shall have much ado to re-
 pel the influence of Saturn. The said marks
 do vehemently resist the malice of the planet,
 by reason of their notable vertue, so that Sa-
 turn shall do no great hurt, although he do
 somewhat hinder. And touching the evil for-
 tune of the man born in this sign of Sagittarius,
 he shall be in many troubles, he shall be
 hurt with hot burning iron, he shall be in
 danger of thieves, not onely by travelling
 by the way, but also in Cities, he shall also
 lose and forego many possessions purchased
 by himself, which shall be confiscate and ta-
 ken from him through the malice of certain
 natural marks, whereof one shall be in his
 knees, and another upon his left toe, by force
 whereof, he shall shortly after lose his sight.
 Likewise, thou shalt have in remembrance
 this rule following, touching the tail of Sagittarius

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rarius, generally appertaining to all men born in this sign: and first thou shalt know, that if it happen he be born in the second house of the day, notwithstanding the yermies he shall be sold, and ill favoured; he shall be bald, and his children also shall be bald, by reason of his marks aforesaid, to whereof the one shall be upon his ribs, and the other upon his left side. Also by force of his constellation, he shall be very lecherous, and shall be diseased with a great infirmity, but he shall recover. In the like manner touching his good fortune, he shall have two children, born at one birth, his possession and living, shall be much enriched and sometimes increased. All these things thou shalt diligently note over and besides the things contained in the two Chapters aforesaid.

In the third Chapter intreating of Sagittarius judgement touching the male, there is to be noted, that he that is born in this sign shall have a merry and pleasant countenance. Likewise touching the disposition of the mind he shall be gentle, faithful, much liberal, mixt with subtyness, by reason whereof he shall be of great authority, gentle, kind, court-like, and a great banquetter, by reason of which his courtiers, many will repair unto him, and he guests at his table, and by means of his liberality, he will be a beautiful giver of horses and other four-footed beasts: he shall be very ingenious, witty, artificial, sober, grateful, and careful of his affairs: he shall be

subtle

Arcandani.

Subtile and very wary about his doings, so that he will not disclose his secrets to any man but secretly will keep them to himself, and the same will very finely keep hid in his breast, for that almost he is mistrustful of all men: he shall be with many bices incumbered, because he is naturally given to be a great fornicator, and one that will be soon angry, and when his anger is once done, then he will utter much fast and gentle talk, somewhat joyined with covetousness: he shall be scabby and very full of itch. He shall be affected with two notable and strong sicknesses: the one when he is thirtie and thirtie years of age, which shall be so vehement, that he shall stand in great hazard of life; which if he escape, then he shall have the second, which shall happen when he is fourscore and eight years of age, whereof he shall die. Doubtlesly, touching his good fortune, the first child he shall have shall be a son, he shall have to his friend a peer of a Realm, with whom he shall dwell in household, and shall possess other mens goods. In like manner touching his child fortune, he shall be in danger of three several fraies, and her that should be his first wife, he shall not enjoy, and by the malice of others he shall be in displeasure with his friend aforesaid, and yet in the end he shall overcome their malice, and be reconciled to his friendship again. He shall be hurt with iron, unless warily he take heed thereof.

Sunday is his contrary day, therefore on that

Arcondam.

that day let him attempt no new kind of enterprise, nor wash his head, nor put on any new apparel.

The fourth Chapter of this present treatise describeth the judgement of Sagittarius touching the female. And here to learn for to know the disposition of her body, you must repair to the Chapters of the head and tail of Sagittarius, which is before recited, where you shall find many things spoken of the female born in this sign. And touching the disposition of the mind, she shall be very much given to arts of Magick, and to Witchcraft, and by reason of the subtilty of her wit, she shall put the same arts in practice. She shall be very curst, careful, merciful, child-bearing, and a great lper. She shall incurre great peril, especially for one offence that she shall commit, for which offence she shall be brought to judgement: which peril if she escape, then she shall live till she be threescore and eight years old: she shall fully accomplish her fate. And although she be subject unto much malice and danger, yet she shall obtain the victory over them all. She shall have two husbands, whereof the second shall be the better. Sunday shall be her unfortunate day, and for that cause let her attempt no new enterprise, or other noble or new thing.

The fifth and last chapter maketh rehearsal of all the general fortune of Sagittarius: And first, the man born in this Sign shall be fortunate both in the Law of God, and also in the

Arcandam.

the loto of the world, he shall be happy in all kind of merchandises, specially in that Art that chiefly useth the pless, & in tailors craft, and in the Drapers science, chiefly in clothes of fairest colour, if they be retailed parcel-meal, by the pord or ell, and in the Butchers occupation, and beasts which are accustomed to be sold in shambles. This sign is also che-
 rick by nature; and therefore they born in this sign, are naturally cholerick, by reason whereof he is hot and dry. And he shall have great pain and grief by means of 1022 im-
 positions in the lungs, and also of a consu-
 ming & vehement ague, which is called Pec-
 tick, and also of an inflammation that shall pro-
 ceed from the lungs, according to the quality of this sign. The apparel and the colours which ought to be most used in them born in this sign, is gray, brown, yellow, or red, which colours by reason of the heat and fire are most apt, most necessary and convenient.
 The one half of the life shall be fortunate, and the other half unfortunate, not only in days and hours, and in months, or weeks, but also in whole years by the number of six, that is to say, by six and six, six good years, and six bad years.

The male or female that is born in this honeth hath his special fortune placed in the West, and therefore towards that part of the world, let him dispose all his doings concern-
 ing his house, his boor and his bed, and all special affairs and notable acts, &c.

Capri-

Arcandam.

Capricorn, the tenth Celestial and principal Sign.



The tenth treatise entreateth of the tenth celestial and principal sign called Capricornus. This Sign is divided into 2 principal parts. What is to say, the head and the tail, for that cause it is divided into two Chapters, whereof the first intreateth of the head

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head. The second of the sayl. The third of the
mule. The fourth of the female. And the fifth
and last, of the common and general fortune
of Capricornus.

The first Chapter intreateth of the head of
Capricornus, being the 24. particular sign,
and is called Itadab, which hath
three stars disposed in this man-
ner. Where is to be noted, that
the man born in this sign touch-
ing the disposition of the body,
hath a fair body and comely fa-
shioned, especially in his youth
it shall not be properly white nor black, but
somewhat given to be red. Likewise he shall
have certain natural signes in the head, the
brow and the knee, the eyes sore and full of
pain. He shall be naturally simple, lear-
ned and wise: and yet notwithstanding very
incapaculous, and hard of belief; inasmuch
as he will beleefe no man, although he swear:
he shall be angry and cholerick, and in his an-
ger very noyous and hurtful, a man of blood,
and greatly thirsting after the blood of his e-
nemies, so that if he chance to have the superi-
ority over his enemies, he shall destroy them
all, or the most part of them, if not with his
own hands, yet by the means of others. He
shall be very crafty and subtle, and that pri-
vaintly, and yet in his doings and true dea-
ling very just, and a great lover of truth, do-
ing the thing that he goes about, with much
thought; although there with some craft be
included

Arcanum.

inclined. His gate and going very crafty, yet though outwardly it shall not appear. When in his age shall be very profitable and good to many. This man hath naturally love & liking of his body, and hath so great delight in his own beauty, that he shall think none to be like unto himself. And this special respect shall be towards his head, his beard and hair. Likewise, by reason of the becoming of his natural complexion he is by nature much inclined to sleep after meat, and at the table, which commonly he putteth in practice. Likewise, touching his life and manner thereof, touching diseases and sicknesses, there is nothing to be found certain in this Chapter. And yet in the fourth Chapter, where the judgement of Capricorn is intreated concerning the woman, it is read, that they born in this sign, shall have one special and principal disease when he is thirteene and nine years of age, which if he escape, he shall live till he be an hundred and eight years of age. And touching sicknesses, he shall be naturally affected, and singularly affected with the pain of the heart and stomach, whereof he shall die. Also touching the evil fortune of this sign, we shall understand, that they born in this sign, that is to say, in the head of Capricorn, according to the force of the constellation, he shall be deprived of one of his members, and some of his birth.

In the second Chapter of this tract treatise is expounded the tail of Capricorn, which

Arcandam.

In the 25. particular Sign called Arcanda-
 bor, having two towers placed
 in this sort, where is to be noted,
 that the order is born in this
 sign, after the disposition of his
 body, he shall be very beautiful,
 long and smooth haired, fair eyes, his eye-
 brows well made, his colour yellow, and shall
 be naturally marked in the face, and also in
 his body with many fumes marked: that is
 to say, about his neck and near unto his eye:
 he shall have short lips, inasmuch that for the
 longest thereof, when he speaks, he shall
 show all his teeth in his head: he shall be well
 learned, and somewhat bent to be proud,
 which shall happen even by nature. He shall
 be a lover of coin upon other mens labours:
 that is to say, he will other mens labours to the
 commendation of himself: he shall be false
 in word, and be a great praiser of himself,
 despising others, and greatly wandering in his
 mind conceits: he shall be angry & fierce in con-
 ceit, inasmuch that he shall be greatly offended
 with his own parents: he shall be very li-
 cherous and a lover of all sorts of women, &
 especially he shall commit adultery with rich
 & great women, before all other people, and
 common women: & notwithstanding this his
 great heat and affection to women, some-
 times by witchcraft, and sorcery, he shall be
 letted from committing fornication with o-
 ther women. And thus he shall be a notable
 great sinner. But notwithstanding the heere-
 afore-

Arcturion.

Arcturion shall be much up and
inclined: yet he shall be a tall man and much
inclined to justice, a defender of the right, and a
great lover of his companions. And where he
shall be naturally given to be a widower, yet in
his first and best he shall be very chaste and
temperate: he shall feel great pain of his
head; but yet the second pain, that is to say,
the pain in his belly, shall be great in him: he
shall also in his going be troubled with a pain
in his legge. Also he shall have eight special
sicknesses, the first when he is six years old,
the second when he is twenty, the third when
he is thirty, the fourth when he is thirty, the fifth
when he is forty, the sixth when he is
four and forty, the seventh when he is
fifty, the eighth when he is sixty. And
by force of his constellation, he shall live
through the weakness of his members.
Whereas touching his good fortune, he
shall have time some, and shall receive ad-
vantage from his progenitors. And his end
shall be better than his beginning: he shall
be naturally given unto the mercenaries of
Greece, and therein shall be very successful
and lucky if he will diligently follow the
same track. Likewise touching his bad for-
tune, he shall be subject to the hands of his
enemies, he shall be deceived of one of his
members, and thereby shall be wounded: and
before the time of his death he shall suffer
many and sundry great troubles at the hands
of noble men.

Arctodon.

The third Chapter determineth the judgement of Capricornus, touching the male. And for the man-child born in this sign, there is nothing found certain touching the disposition of his body in this Chapter, and therefore recourse must be made to the sign wherein the male child is born: that is to say, to the head of Capricornus, or else to the tail, and there the truth concerning his corporal disposition may be found, and yet notwithstanding (over and beside the premises) such one hath a little head, hollow eyes, and a lost speech. And touching his mind, he shall be very incertain and hard of belief, insomuch as them that swear and confirm their sayings with oath, he shall not credit. And therefore like as he shall not believe others, when so it is met that others shall be as hard of belief to him, and shall not credit his words, though he bind them with oaths. He shall naturally be very subtle and secret in all his affairs, therein he shall be a subtle and crafty deceiver, and a bold sufferer, and bearer of adversity. Likewise he is naturally curious, irascible, and therein very sudden and mischievous, using a quick tongue and outrageous stomach, and therefore with great difficulty he shall return to his former quiet, and notwithstanding the aforesaid vices, he shall be naturally given to be civil, honest, amiable, and pleasant. Moreover touching his life and manner thereof, he shall be full of sickness: but if he escape the very vehement sickness (which shall hap=

Arctidan.

happen when he is (twenty years of age) he shall live by force, for his constellation 18 years, unless some natural impediment of any particular or universal cause opposes or occurs and happen. His life shall be shortened by reason of the truncation and cutting off some of his members: he shall be married to two wives, and the second he shall marry when he is one and thirty years of age, which shall be his better wife. by means he shall be greatly enriched: he shall enter into many mens labours, and enjoy good gotten by others: he shall tread the grounds of many countries, and at length shall return to his own country, and to the place of his nativity, with great gain and substance: he shall have to do with much treasure and shall enjoy part thereof.

And as concerning his evil fortune, he shall suffer much adversity in the place where he was born. And for that he is naturally subtle, and of a mischievous mind, he shall suffer much trouble, and yet shall never come it well enough. This first wife shall die before he be 27. years old. Sunday is his contrary and unluckie day. Therefore upon that day let him attempt no new feat, or any notable enterprise. He seemeth to be of a melancholick complexion, and therefore he hath his fortune chiefly disposed towards the south part. Where then shall diligently note, that he which is born in this sign, shall be born in adultery. And this sign hath no power

Arcturiam.

is in the nativity of women, but only of the males.

The fourth Chapter of this tenth treatise belongeth to the judgement of Capricornus, touching the female. And thou shalt note that the woman born in this sign hath nothing in this present Chapter that is certain, touching the disposition of the body, and therefore look in the last part of this sign, forer she be born, there thou shalt find her natural and corporal disposition.

And thou shalt also thou shalt have recourse unto the next chapter ensuing, and the differences shall be found to be great between both the houses; forasmuch as the bodily disposition of the one as well the nature, as the other composition of either house are indifferent and equal. Moreover touching the disposition of a mind. The woman who is born in this sign shall be very stout and a giver of good counsel, inasmuch as by reason of her great wisdom and consideration, she shall be acceptable to all persons whom she shall attain to a good fate. A consolation joined both with joy and weal of her life. She shall bring her labours to good effect. She shall be willingly given to be of a court house, very hot and lustful, forasmuch as she is dignified, touching the disposition of her mind and policy, and thereby very beloved to friends such things as be most pleasant unto her. Which her neighbours and friends shall as be well acquainted with her. She shall be very courteous and friendly. She shall be

Arcandam.

be soon abashed and desirous to see the world, and therefore shall travel in unknown places. She shall receive hurt of a four-footed beast, in case if she escape, she shall live fourscore years. Likewise touching her good fortune she shall be called the mother of children, for that by force of her constellation, she shall be child-bearing, and apt to children, especially in March: she shall also be abundant in four-footed beasts, & after she is past the age of 40 years, her time following shall be more prosperous. And concerning her evil fortune she shall be hurt of four-footed beasts, and shall be very fatal upon the house: her luck with her cattle shall be very prosperous. Sunday is her unluckiest day, and therefore upon that day, let her attempt no special matter especially of any great effect.

The fifth Chapter of this tenth treatise, having his title of the general and universal fortune of Capricornus, is chiefly fortunate and prosperous in husbandry, and in all kinds of beasts and cattle concerning the house, and what things are purchased, whether touching earth, and that which is possible to be done with earth, with stones, with iron, and the likes of the beasts before remembered. Likewise in buying and selling of grain and other heavy matters abundant upon the earth, and specially growing in the same. This Sign is prosperous in dust and heavy beasts: as Hens, Swine, Oxen and such like and in all kind of works possible to be done

Accidents

With great and painful labour. The man
born in this sign, shall be more beautiful in
revel than in doing nothing. Likewise this
sign ever and befit the particular events, is
much disposed to impostumes in his stomach
to the cough and to inflammations of the liver.
Also his time touching his indifferent
fortune, it is divided into two principal parts,
not only in days, weeks, and months, but
also in years, for the time is divided by the
number of five, because continually there
shall be five good years, and five bad. This sign
will extremely be fervent toward the South,
and therefore let him dispose all his whole af-
fairs (if he shall so please) that way, and
from that time let him use to wear black gar-
ments.

Arcundon.

Aquarius, the eleventh Celestial and principal Sign.



The treatise which mention of the
Sign called Aquarius, is divided into three
particular parts, comprehending six several
Chapters. The first containeth the head of
Aquarius. The second part, the belly. And
the third, the leg. The fourth, the male.
The

Academey.

The fifth the female. The sixth and last, the common and general fortune.

The first Chapter maketh declaration of the head of Aquarius, being the twenty sixth particular sign, hath two stars framed in this sort, and is called Adam. Where is to be noted that whosoever is born in this sign, shall be beautiful in his face and body having a natural mark in the head, the right and left foot: the colour not altogether white, but somewhat disposed to black, and as the colour of ivory. Touching the disposition of the mind, very learned, but naturally unjust, more desirous of knowledge, very desirous to know all secrets, and notwithstanding the natural inclination to the doing of wrong, he is of a nature good, gentle, patient, and a lover of company, and yet he is contrary to the contrary, as to honesty and dishonesty, iniquity, and right: truth and falsehood, justice, and mercy. He shall be so good, that he shall accuse no man, but rather be accused. He shall naturally suffer poverty, he shall have pain of the heart, he shall have continual sorrow. The first, when he is twenty years of age, the second when he is fifty. He shall be greatly troubled and from many troubles which he shall suffer, almighty God shall mercifully deliver him. And his income shall be indifferent: that is to say sometimes having sufficient, and at other times, also he shall lack. Also a dog shall grieve

Arcanum.

grishood bite him upon his thigh or leg: he shall wander into a strange Land, and in the midst of this locality and substance much adversity shall happen.

The second Chapter of this present treatise describeth the belly of Aquarius, which is the 27. particular sign called Alchadaira; and hath the otheres formed in this sort. Whosoever is born in this sign, shall have a goodly body well complexioned and manly. And this body shall be light naturally, shall have some natural mark in his face, back and elbow. His body shall be naturally full of holes, and shall have upon his head a blow or stripe with a sword or dagger. This man also shall be very bold, much, chaste, and shameless, and shall embrace truth and virtue, he shall fear God, and shall desire to be rather good than evil, to love good qualities, he is naturally silent. And by reason he is tender, he shall have no natural force to do any actual or corporal labour, and consequently not given to work much; he shall be painted in the reins of his back, and shall have three offences, the first at 19, the second at 27, and the last at 35 years of age. Concerning his good fortune, although he shall enjoy in his own country, no kind of office or promotion, yet in a strange country, he shall attain to be a honour, Concerning his evil fortune

Arcandam.

he shall suffer much trouble, and sundry discomforts, over and besides the biting of a dogge, or some other beast; either upon his arme or leg: he shall have much evil fortune by means of his parents, for they shall be taken from him by death, and from them shall receive no kind of inheritance or substance. And by force of his constellation he shall end his life in a strange country, and in the winter.

The third Chap. of this treatise describeth the sign of Aquarius, being the 27. particular sign of heaben, and is called Algassall, which hath thus
 starres placed in this manner. There is to be noted, that whosoever is born in this sign, first touching his bodies disposition, shall be fair of body, and of a round face, short in stature, and somewhat bold. Touching the quality of the mind, he shall be naturally very lecherous, and greatly given to the love of women: vehemently desiring their company. A great drunkard, greatly occupying himself in banquetting, and belly cheer, frequenting the same without measure: he shall be very covetous, & desirous to have, for what he lack, he will covet to have, which makes notwithstanding yet given to quietness, greatly embracing peace, and concord, and much abhorring discord, standing the means thereof as much as death in his power. Likewise he shall be content with a certain liberty, and shall by a natural sickness in a strange country

country yield forth his breath. Three principal termes, or diseases he shall suffer. The first when he is twenty yeares of age: The second when he is fife and forty; and then he shall be in great danger of death: but if he escape the same, he shall live a hundred & thirtie yeares, and thre dayes: And touching his good fortune, he shall live a long space with his wife, and shall get much substance, and riches; and although he shall have great loss, yet he shall have plenty. Touching his evil fortune, he shall be without a head, and be pybbed of his parents as a brother in a strainge country he shall end his life as before is remembred.

The fourth Chapter entreateth of Aquarius judgement touching the male. And to learn the disposition of the body, recourse must be made to these things that be reported in the thre Chapters before mentioned, where very largely is intreated the particular fortune of Aquarius. Over and besides, he shall have great subtlety of speech; Semblably touching the disposition of the mind, and specially concerning his life, he shall be covetous, lecherous, prone to anger, contentious, a liar, because he shall speak one thing, and no another, and that shall be by force of his principal constellation. Notwithstanding the said vice, he shall be very wary and circumspect, wise, politic, trusting in his own wisdom, and shall have a certain excellency of Act, and knowledge, Careful over his affairs even from

Armande.

from his youth singularly belov'd, Conf-
 fide, bold and good. He shall be shall be / for
 that he shall be conversant with the house
 of God: shall be by virtue of the constellation,
 and therefore naturally inclined to good-
 ness, singularly embracing all things good
 and honest: merciful, for that he shall extend
 the same to such as have need of mercy, spe-
 cially Orphans and Widows, to whom he
 shall not only be pitiful, but a benefactor
 and defender. He shall wander into many
 places, and thereby by little and little shall be
 enriched. Likewise touching his life and man-
 ner thereof, he shall have two special schol-
 les. The first when he shall be 36 years of
 age, which shall be very vehement and dan-
 gerous, whereof if he be acquitted, then he shall
 feel the other when he is 90 years of age,
 one of that last disease, without fail he shall
 die. In like manner, touching his good for-
 tune, he shall be happy, for that he shall be
 skillful in art and knowledge, whereby he shall
 attain to profitment: he shall have the charge
 of many and divers summes of money, and
 be a strange man (shall be loved for) enjoy
 great treasure. And concerning his evil for-
 tune, his above shall not continue in the place
 of his own nativity, but wandering abroad,
 that perambulate strange places and in them
 shall continue. And notwithstanding this his
 peregrination and dwelling in such places, is
 indifferent either to good or evil fortune, there-
 fore as farreth to me, it toucheth indifferently
 both

both to good and evil fortune: But that is thus
 told: his first wife shall not long carry with
 him, and after she is dead, all things shall come
 more prosperous success with him: And the
 loss also of his wife, nevertheless is no such
 remedy, but to me to belong to evil fortune,
 but to indifferent: Likewise upon the water
 by shall be very unfortunate, which by nature
 he shall observe: he shall be encompassed with
 many and long dangers, with amongst
 there specially with his wife and women: For
 tunately is his contrary unhappy day: There-
 fore upon that day he must attempt the most
 his enterprise, fact, may yet upon that day
 wash his hands upon his garments, and so
 other novelties contented, and spoken of in
 the treatise before.

The fifth Chapter of this eleventh treatise
 describeth the judgement of Aquarius touching
 the woman: Also here is to be noted, that the
 woman born in this sign, touching the dispo-
 sition of her body, shall be delicate and tender,
 and by force of his constellation shall have a
 mark in her right hand. She shall be true,
 faithful, constant, witty, and of a good com-
 plexion, and disposed to all goodness, special-
 ly to mercy and pity. Likewise touching her
 self and marriage thereof, she shall have a
 great estate in her years, and shall have some
 special sickness, wherof the chiefest most
 dangerous, shall be when she is eight years
 of age. And the second she shall have (if the
 chance to escape the first) when she is fourteen
 years

Artandam.

praiseth, and then shall die according to the
 effect of this constellation. Also touching her
 good fortune, she shall abound in children. She
 shall be enriched with other many goods, and
 shall attain to an indifferent wealth. When
 she is 15 years of age, fortune shall favour
 her better. And she shall enjoy a better state.
 Her fortune shall happen unto her in
 her time, and amongst others, her good name
 shall be blotted with infamy, & shall be deemed
 with the corruption of her virginity, and shall
 have experience of strange places, and be very
 odious to her enemies. Her first husband shall
 leave her from him. She shall be hurt with four
 great hurts, & shall be very near the same.
 And it cometh to me she shall passively receive
 hurt, & danger.

The fifth Chapter treateth of the com-
 mon and general fortune of Aquarius, which
 cometh especially in tillage, and in brass,
 and for tillage together, and in all brass,
 and quantity, and fatness, as Wheat, Corn,
 Barley, and such like. Likewise, for the
 buildings, in earth, in stone, in wood, in
 use of beasts, especially the beasts before re-
 ceived. Furthermore, it is commonly
 said, the most part fortunate in those things
 may be done with great labour and exercise,
 and part fortunate toward the West, there-
 fore they must dispose their affairs that way,
 so that they may be fortunate for them, there-
 fore that they let them not do any more work,
 as is said in the other treatises.

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H.

Arcandam:

Pisces, the twelfth Cele- stial and principal Sign.



The twelfth treatise of this book speaketh
of the twelfth and last principal Sign of
Heaven, called Pisces, and is divided into two
principal parts, the head and the tale. This
treatise containeth five Chapters. The first
maketh mention of the head of Pisces. The
second

Arcanum.

second of the saile. The third of the Judgement of Pisces for the male. The fourth of the Judgement of the Female. The fifth and last of the common fortune of Pisces, both of the Male and female together.

The first Chapter maketh mention of the head of Pisces, which is the 29 particular sign of heaven, called Algafar, and containeth two stars thus set. He that is born in this sign, shall be white and soft of body, & mainly of a white face: he shall have a large brest, a comely beard, a fair forehead, fair eyes, more black then white: he shall have many natural marks on his body, the which according to the vertue of the constellation ruling, he shall be naturally inclined to sterility and wisdom, but rather he shall be faithful and wise indeed. Moreover he shall have a natural mark upon his elbow, or in his foot, and shall peradventure lose one of his members, or else it shall fail him: he shall be of a smiling countenance, merry, and loving pleasure and play, naturally inclined to equity, but yet covetous, according to the conjuncture taken of his constellation. And though he be naturally subject to the pain of his head, he shall be healthful, of a sound wit, and of a wholesome complexion. By the vertue and libelness of his complexion, he shall live naturally cheerefull and ten years without any notable sickness, saving the greivous, which he shall ostentiously have.

As concerning his good fortune, he shall get much money, and possess many possessions, he shall have three wives, and shall be troubled with the third. When he shall be in public office many would hurt him, and yet they shall do him no hurt, because of their weaknesses, and finally he shall surmount them, for their envy and malice shall have no power against him. As concerning his evil fortune, he shall fall into many superstities and troubles, by his constellation. Yet not so, but that all these aforesaid things in these chapters be general, as touching the influence, and efficacy of the sign, and that they do appertain generally to all that be born in this sign. For if it chance that any be born in the third hour of the day, as touching the disposition of the body, he shall have a natural mark in his nostrils and shall have long eyes. Concerning the disposition of his mind & wit, he shall be a very suspect man, hard to believe, and therefore not believed. As concerning the manner of his living, he shall have a great sickness, and ferment in his nostrils, so that by the fermenting of it, he shall die where he was born, he shall have three grievous sicknesses. The first at 27 years, the second at 54. the third at 60. and then shall die of that sickness, if he escape the other two, or else he is in great danger. As concerning his good fortune, although by the effect of the constellation, he should fall into a river, yet he shall be saved from it, and shall rise up at again if he fall in, which thing becometh

Arcandam.

length to his good fortune, he shall have many children: he shall be mighty and rule in I-lanus. By the mercy of God and the goodness of the constellation, he shall escape from all his troubles: as concerning his evil fortune, he shall fall into a river, as is aforesaid: and also into the hands of a mighty man, a man of much trouble. Yet notwithstanding of these things do appertain to his evil fortune, they shall have good issue and end: for he shall be delivered from these vexations, as aforesaid. Whereof it followeth, that this fortune is evil by accident. Furthermore because of a mark that he shall have in his nostrils, he shall hurt his parents, which he shall lose according to his constellation. Which thing belongeth somewhat to his evil fortune. He shall lose some of his temporal goods which he shall have gotten with great labour, and shall wholly be spoiled of them, or of the most part of them.

The second chapter maketh mention of the fall of Pices, which is the thirtieth and last particular sign of Heaven, called Lawren, having twenty stars, let and disposed in this manner. He that is born in this sign, being in the first hour of the day, shall be fair of limb, having fair eyes, fair face, and fair of all his body. He shall naturally have many marks.

As concerning the mind and wit, he shall be witty,

Arcandam.

betty and prudent, and amiable, his voice
 well sounding, and liberal more toward stran-
 gers, then to his neighbours. Strangers shall
 have much riches of him that is thus born.
 He shall have three vehement sicknesses: the
 first at twenty and eight years: the second,
 at fifty and six: the third and last at fourscore
 years and five months, at the second hour of
 the fifth month: he shall be a good while with-
 out children in wedlock, yet he shall have ma-
 ny, he shall have a charge in a strange coun-
 try, but he shall dwell in his own native coun-
 try: and if it chance he be born at the second
 hour, then as touching disposition of his bo-
 dy, he shall be marked in the breast, and in his
 finger. As concerning the disposition of his
 mind; he shall have naturally all the signs re-
 markable that he shall have, which is born in the
 first hour, or in another, saving the second
 hour, for he that is born in the second hour, is
 naturally liberal, and yet covetous. As con-
 cerning the manner of his life, you must say
 of him that is born in another hour, as of the
 other that is born of the second hour, of this
 sign: he shall be abundant in victual and
 riches, he shall outlive them which that he shall
 marry, by whom he shall have his goods and
 possessions; he shall be mighty and strong by
 sea and by land, and shall have a lot of
 power and might, of whom he shall see great
 things, and shall have generation of him.
 Some of his members shall be diminished,
 and if he escape such a passion, he shall fall in
 love.

minge into it, which thing auermaineth to his good fortune. And finally, he shall be delibered from all aduersity. Touching his evil fortune, he shall lose some of his goods by violence, he shall fall into a river, whereout he shall rise again, and shall take no hurt at all, as is foresaid, he shall come into the hands of a puissant man, from whom he shall be delivered: he shall lose by violence much riches which he had got without recovery, or hope of recovery.

The third Chap. determineth of the judgement of Pilces for the male. The man child born in this sign shall have a natural mark in his head, shoulder or foot, and a scar in the midst of his body, or some where else, he shall be a player, merry, a dispiser of fortune, very hard of belief, lecherous beyond measure, and have great fancy to women, whereby he shall suffer great contumely and hindrance, he shall be furious and hasty to anger, but as he is soon angry, so shall he be soon pacified, he is naturally covetous, hardy, standing in his own conceit, friendly, unkind, a liar, yet notwithstanding these vices he is witty, according to his nature, malicious, covetous, and greedy of learning, eloquent, obstinate in his learning, defending his conclusions obstinately and wittily, though he have a small wit, yet it is ready, sharp, and prompt. Such a one born thus is given to the company and love of good men, earnestly loving his friends, and willingly will venter himself for them, where

Arcandam.

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 ny, he shall have a charge in a strange coun-
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 hour, for he that is born in the second hour, is
 naturally liberal, and yet covetous. As con-
 cerning the manner of his life, you must say
 of him that is born in another hour, as of the
 other that is born of the second hour of this
 sign: he shall be abundant in victual and
 riches, he shall outlive them twice that he shall
 marry, by whom he shall have his goods and
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 Sea and by Land, and shall have a son of
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The third Chap. determineth of the subgrament of Pisces for the male. The man child born in this sign shall have a natural mark in his head, shoulder or foot, and a scar in the middle of his body, or some where else, he shall be a player, merry, a dispiser of fortune, very hard of belief, lecherous beyond measure, and have great fancy to women, whereby he shall suffer great contumely and hindrance, he shall be furious and hasty to anger, but as he is soon angry, so shall he be soon pacified, he is naturally covetous, haughty, standing in his own conceit, friendly, unkind, a liar, yet notwithstanding these vices he is witty, according to his nature, ambitious, covetous, and greedy of learning, eloquent, obstinate in his learning, defending his conclusions obstinately and wittily, though he have a small wit, yet it is ready, sharp, and prompt. Such a one born thus is given to the company and love of good men, earnestly loving his friends, and willingly will venter himself for them, where

Arccandam.

by he shall suffer hurt and detriment: he shall have seven great sicknesses, whereof three shall be very extream, and specially the first, which he shall have at 34 years of age. And if he escape it, he shall live 35 years, and thre moneths, and twelbe days: and then he shall dye of the seventh sickness. Until 34 years of his age, he shall not be very rich nor poor, nor shall come to any honour: he shall be rich by the death of his kinsfolk: he shall get much goods by his labour, travel, and notable industry: he shall have the rebenge of his enemies, and see the punishment of them, he shall marry at 24 years, and if he marry before, he shall not keep his wife long, but shall marry another: he shall be called the father of Children, and shall have many, yet he shall not have a son at the beginning. If he will remedy his evil fortunes, and be delivered from them, he must call earnestly upon God; desiring mercy for Jesus Christ sake, and by that means he shall be delivered. In marrying a wife, he shall be somewhat unfortunate, because he shall not be arropisint for him then, but in the age of 32 years as is said: he shall be hurt by his neighbour in his goods. He shall have many suits in the law, because of his getting, and shall suffer much and divers tribulations, and specially in his youth, wherein certain things shall come lucky to pass with him. The Saturday shall be unfortunate for him, therefore that day he may attempt or take in hand no new thing.

The

Arcandam.

The fourth Chapter describeth the judgement of Pisces for the female. The maid that is born in this Sign shall have a mark in her head or face: shall be fervent and earnest, very honest, loving the decking of her body, desiring to have brave apparel, hardy, eloquent, having a ready tongue to speak, witty, wise, pittifull, mercifull, faithfull, admirable, liberal, of a merry heart. She shall be tormented with the griping and fretting of the belly, pain of the stomach, with the lunatic passion of frenzie, whereby she shall have great trouble for the space of eight moneths: and after that she is escaped from it, she shall live 72 years, she shall come to great honour, and have many children, and shall be called the mother of children; yet thereof she shall have some misfortune, because her first child shall be a daughter, and not a son, according to the constellation. As for the mans part being inclined to the contrary, and summing up the natural complexion of this maid, sometime for the meeting with certain particular causes, which may alter the complexion of the man and of the woman, and may something change it, she shall be burned and hurt with fire. And if it chance that her first child be a son, he shall not be a true male, because of the opposition and inclination of the mother, whereof I have already spoken. At 25 years of age, she shall have suit with her father or mother, or against them both: if they live. The Saturday shall be contrary to her

Arcandem.

her and unlucke, therefore that day she may
not begin any notable work.

The fifth chapter reciteth the common for-
tune of Pisces. They that be born in this sign
have their fortune in art of a handicrafts man
and in merchandise of cloth; if they be fair,
also in mettals; and in merchandise of flesh,
and mainly in merchandise of Coyn, and
Wheat and Barley; and moreover in Divi-
nity and the Civil law, and shall be subject to
hot diseases and burning, as to fevers, fret-
ting of the belly, popson, especially at 44 years
of age and 69. They shall have three lucky
days in the week, Monday, Thursday, and
Friday. The Tuesday and Saturday unlucke,
the Wednesday and Sunday indifferent.
Furthermore they have six good years, and
six bad. They have their fortune towards the
South, therefore they must dispose their buy-
ing, and such affairs that way, that be cho-
lerick, whereby they be hale; and they must
use gray apparel or black, and not green,
white, or blew. Besides that which is written
in the prologue set before the treatise here ex-
pressed by Chapters, you must number and
rechen this letter **A** among the numeral let-
ters that signify the number; & it is as much
as five being compounded, and made twice in
the letter **A**.

To find the total or principal sign,
you must divide the number by 12. Of a thou-
sand there remaineth the number of four,

Arcandani

Of 900	0	Of 140	10
Of 800	1	Of 130	10
Of 700	4	Of 100	10
Of 600	0	Of 80	10
Of 500	8	Of 60	10
Of 400	4	Of 50	10
Of 300	0	Of 40	10
Of 200	8	Of 30	10
Of 180	10	Of 20	10
Of 160	4		

The number that commeth of the letters of number, must be diuided by 30 for to find the particular sign of the child that is born, because there be 20 particular signs, and because of the tail of Virgo, which is diuided into two parts, whereof followeth the diuision of number by 30.

Of 1000, remain 10.	Of 400	10	
Of 900	2	Of 300	0
Of 800	20	Of 200	20
Of 700	10	Of 180	0
Of 600	0	Of 160	10
Of 500	30	Of 140	30
Of 400	0	Of 120	0
Of 300	10	Of 100	20
Of 200	30	Of 80	10

Furthermore you must note that the number which commeth of the numeral letters of the name of the child, and of his mother, must be diuided by 29, whereof the diuision followeth.

Of

Arcandani.

Of 1000 remain	10	Of 500	500
Of 900	900	Of 400	400
Of 800	800	Of 300	300
Of 700	700	Of 200	200
Of 600	600	Of 160	160
Of 140	140	Of 50	50
Of 120	120	Of 40	40
Of 100	100	Of 30	30
Of 80	80	Of 180	180
Of 60	60		

The numeral letters, Signifying the number. **A** is one, **B** is two, **C** is three, **D** is four, **E** is five, **F** is six, **G** is seven, **H** is eight, **I** is nine, **K** is ten, **L** is eleven, **M** is twelve, **N** is thirteen, **O** is fourteen, **P** is fifteen, **Q** is sixteen, **R** is seventeen, **S** is eighteen, **T** is nineteen, **V** is twenty, **X** is thirty, **Y** is forty, **Z** is fifty, **AA** is six hundred, **BB** is seven hundred, **CC** is eight hundred, **DD** is nine hundred, **EE** is a thousand.

Some men will admit **P** for a Signifying Letter of three, among the other seven: yet there be certain names wherein this Letter may serve in stead of other Letters.

OI	OD	O	OO
OR	OP	OF	OF
O	OD	O	OF
OR	OP	OF	OF
OL	ON	IS	OF

E I N I S.

Now

Now for as much as the
manners of the mind do follow the
temperature of the Body, I have
thought it meet and convenient,
to adde here some signes
of Physiognomy, accor-
ding to the quantity,
or quality of some
parts of the
Body

Physiognomy.

Phyſiognomy. Signs.

Great
Very ſmal
Mean
Sharp-pointed like a Sugar Loaf
The head. Thick hair right upward
Thick hair right downward
Thick hair much curled
Thick hair curled at the end.

29
Very ſmal
Round
The fore-
head. Long
Square
Without wrinkles
Round and wrinkled
Hanging over the eyes.

High and lofty
Small
Great
The ear. Black and hanging
Mean
Joyned together
Separated much
Fine and ſoft
Thin and hard
Thick hanging downward.

The eye-brows ſomewhat red
The eyes. Poppiſh and ſhining.
Watery weeping
Running.

Nature

Of the body humane.
Nature.

Of a dull wit, Fooler, Of a good wit, Unhamefast, Fearful, Simple, Fearful, evil, Of good courage.		Antes Natural Unhamefast Passion Ethiopiens Lions
Hard to be taught, Of a dull wit, Flatterers, Couragious, Aoul erers, Hardy, Sad.		Hogs Antes Dogs Lions Passion Lions Passion
Liberal, Festers, Dull, Folish, Of good wit, Sad, Fools, Couragious, Uncleanly, Fools.		Lions Apes Antes Antes Natural Hogs Lions Hogs
Shamefast, Derry, Dunkards, Sleepy.	Of good	Passion manders Passion Passion Derry

Phyfiognomy. 10

Signes.

Very little

Very great

Mean

Farre into the head

But a little into the head

Bolt out of the head

Somewhat great & not far inward

Of twinkling

Red

Very black

White

Black, yellowish

Choleric

Sparkling

Of many colors

Bright and cleer.

Round, blunt, and great,

Like a Hawks bill

With great ends

Sharp at the end

Flat in the midst

Wide and open

Black.

Very black

Very white

Somewhat brown

Whitish

Freckled, red inflamed

Faint

The eyes.

The nose

The face

OF the Body humane.

Nature.

Faint-hearted,	Apes
Slow,	Orti
Of a good disposition,	Natural
Malicious,	Apes
Couragious,	Lions
Fools,	Asses
Weak and gentle,	Orti
Fearful,	Passion
Angry,	Passion
Fearful,	
Of a good stomach,	
Furious,	Cats
Werry, shameless,	Dogs
Fearful,	Fols
Lecherous,	Cocks
Couragious,	Lions
Couragious,	Eagles
Cobetous,	Orti
Angry,	Dogs
Lecherous,	Bucks
Angry,	Passion
Fearful,	Ethiopians
Fearful,	Women
Strong,	Worms
Of a good heart,	Licks
Subtile,	Fors
Whitty, angry, strong.	Passion
	Signes

Phylognomy.

Signes.

The chin.

Sharp pointed,
With a rough nod,
Long,
Slender and small,
Fleshy,
Short,
Mean,
The back bone hairy.

The neck

The gunners coupled,
Short and great.

The hands.

Fails large and white,
Parrots and long,
Oblique or awry,
Small.

Breast.

With hair,
Without hair,
Ample and large.

Navel.

Face from the breast
Equal distant.

The place
about the
prizy
members.
Haunch.

Full of bones or sharp,
Fleshy and fat.
Full of sinews,
Fleshy.

Thigh.

Full of sinews and thick,
Full of sinews and small,
Great and well fashioned.

Nature.

Of the body humane.

Nature.

Faithful,
Liberal,
Fearful eaters,

Dogs
Lions

Weak,
Angry,
Deceitful,
Couragious,
Unshamefast:

Women
Bulls
Wolben
Lions

Beut beaste

Uncleanly,
Rash and cruel,
Manly,
Cruel,
Impudent,
Crafty and subtil.

Dogs

Inconstant,
Shameless,
Strong,

Birds
Women
Lions

Glutton,
Praise-worthy.

Strong,
Weak and delicate,

Male
Female

Strong,
Lecherous,
Unshamefast.

Physiognomy.

Signes.

Full of sinews and evil fashioned,
Fleshy and well formed.

Full of sinews and equal proportion,
Narrow and small,
With crooked nailes,
With right nailes.

Very small,
Very great,
Mean,
Evil proportioned,
Well compassed,
Of a light flesh,
Of a soft flesh,
Of a hard flesh.

Light.
Slow.
Heavy.

Strong,
Grave, ending sharply,
Soft, and slow,
Grave and moderate,
Sharp and strong.

Face

Head

Feet

Body

Body

Moving

Face

Face

Face

Face

Face

Of the Body humane.

Nature.

Strong,

Weak and tender.

Female

Unshamefast, ravenous, greedy,

Commendable, Natural,

Witty, Sharp,

Slow,

Wise,

Strong,

Wise,

Forgetful.

Dull and heavy of Spirit.

Unconstant,

Of a gross wit,

Gabe, couragions.

Gabe, injurious,

Fearful, eager, and fierce,

Gentle,

Strong,

Angry.

FINIS

Physiognomy

Here by the Nature you must understand the inclination and natural Complexion which specially we may conjecture by the colour of the body. For naturally black men are fearful as the Ethiopians be; white men be also timorous and fearful: and they that be of a mean colour black and white, be strong and bold. They that be yellow of the colour of gold, be courageous as Lions. And if they be yellow, they be malicious as Foxes. They that be somewhat pale and dark coloured, be fearful, and this is referred to the perturbation, and that cometh of fear. They that be very pale and almost green for paleness, be cold, and therefore they are unapt to moving, slow and negligent to work. They that be of sanguine colour, and somewhat red are nimble and ready to work. They that be of a fiery and enflamed colour, become out of their wits, and be like mad men, when they be too much chafed. So you must conjecture of other colours that take part of the aforesaid. They that desire to see many other signs and tokens of the natural inclination, must have recourse unto the little book of Aristotle, intitled of the Physiognomy: and to the works of Galen, specially to his little book, where he saith that the manners of the mind do follow the temperature of the body: furthermore, you may note, that we have four humours which Galen calleth the elements, of living things that have blood, to wit, blood, yellow choler, and melancholly humour. The blood is

Of the Body humane.

is bit, moyst, and sweet. The spittle called
 slegm, is cold, moyst, and without quality, as
 the water is, if it be not depraved: the choler
 or flava bilis is hot, dry, and bitter. The melan-
 choly, hamoz, is cold, dry, bitter, and earthy:
 the blood nourisheth, the slegme helpeth the
 moving of the joints: the choler cleanseth and
 maketh clean the slegmatick excrements of
 bowels, and provoketh the power or strength
 excretive: the melancholick humour helpeth
 the belly in his actions. For because it is ea-
 ger, and bitter, it containeth, and presseth the
 mouth of the ventricle or belly called the sto-
 mach and maketh it embrace or retain the
 meat until the digestion be made: the blood
 maketh men moderate, merry, pleasant, fair
 and of a ruddy colour, which be called san-
 guine men. The slegm maketh men slothful,
 sluggish, negligent, drowsy, faint, and soon
 to have gray hairs: The choler maketh them
 angry, prompt of wit, nimble, inconstant,
 lean, and of a quick digestion: The melanco-
 lick hamoz, which is as it were the substance,
 the bottom, and base of the blood, maketh men
 rude, churlish, careful, sad, avaritious, de-
 ceivers, traitors, enemies, fearful weak
 hearted, and dreaming, and imagining evil
 things: vexed with the trouble of the mind,
 as though they were haunted with a malig-
 nant spirit: These humours then may be re-
 ferred unto the Physiognomy; for by them a
 man may know the natural inclination of
 men: You may also refer thereunto tempe-
 rature

Physiognomy

rature of age. For the puerility of Children
 which is from the birth unto 15 years, or there-
 about is hot and moist. The adolescence or
 youth which endureth until 25 years, is of a
 good and mean temperature. The youth or
 flourishing age of mans state, which endureth
 till 35 years, is of hot and dry temperature.
 The fourth age is the first part of old age,
 which endureth till 45 years, and then men be-
 gin to wax cold and dry, and like unto a plant
 that dyeth up and withereth, and they be cal-
 led in Latin Senes. The second part of old age
 endureth until the end of life, and then men be
 called in Latin Seniores. And this age also is
 divided into two or three degrees, they that
 be in the first degree, have yet their green old
 age, which yet may handle & execute civil mat-
 ters. They be of a second degree, which draw
 themselves by little from the said affairs, be-
 cause of their weakness. They of the third
 degree are most in extream Feebleness. If
 you desire to know any more of the sign of
 Physiognomy, you shall find them by diligent
 and earnest reading of Authors,

Of the Body humane.

The prediction of the manners and natures of men by considering of their Face and other parts of their body.

Of the judgement of the head.

Seeing that the head is the part that is seen most of all the parts of mans body, Hypocrates in his sixth booke of common Sicknes, not without cause sheweth how to judge of the whole body by the consideration of the head, for that which is either greater or lesser then it ought to be, is always faulty, and not good, that they that have this fault or lack, gave all these things that do evidently appertain to the faulty and hurted minds. And note even as the head that is little, is never without fault; so that which is great is not altogether perfect and good, but sometimes good and sometimes evil. It is also a plain sign of goodness and wickedness. But the best fashion is round head, and somewhat low on both sides, as if you should imagine a very round Sphere of Wax to be somewhat low on every side. The best forme then, and shape of an head, is that which is meanly great and hath a comely convenient roundness, which appeareth before and behind somewhat low.

The principal cause why the head is little, is the

Physiognomy

the lack of matter & substance. And the cause of the greatness of it, is the abundance, and superfluity and substance of the seed of man. But if that there be little matter with the force of the first formative vertue, it shall be of a good form, and shape and less evil, for as much as in the creature the naughtiness of the fashion is joined with the smallness of the head. The brain followeth the form and fashion of the skull: for if the skull be corrupt, the Brain shall also be corrupt. The head of man hath more brain proportionably then all other beastes. The male hath more brain then the female. The head of man hath more joinings then all other things, and the male more then the female. And a well fashioned is like a Wallet, whereof the forepart and hinder part be lofty and high. The form and fashion of the mean ventricle, must be a little pressed together, and the cogitative is the more noble. If the form before be low, the man hath no judgment. And the hinder part be low, he hath no memory, and hath a weakness of moving his sinews, and consequently of his body: for by the force of his Brain is declared the force of the neck and sinews: and also the broadness of the shoulders, and of the breast and parts of the sides Hypochondria which be joined to the liver and lungs. The head that is of a reasonable fashion augmenteth the wit and vertue, and declareth a magnificence in the man: but when it is evil fashioned, it betokeneth and sheweth the contrary.

The

Of the Body humane.

The judgment of the head.

They that have a great head, and yet not out of measure, are commonly fair, and well conditioned. They that have a great head out of measure be fools, idiots, and dull heads: when the head is great proportioned to the body, and specially to the neck, so that the neck be strong, and meanly great, with the sinews great and strong, it is very good sign. The head fashioned like a sugar loaf, declareth the man to be past shame, a debourer, bold and rash, which thing commeth of the bigness of the Brain. It is another thing when the head is great, and the other members are not great accordingly. The head is of a good fashion, when the ventricle before is also of a good fashion and moist enough. For the taking of the kinds commeth of the moisture, and the retaining commeth of dryness in the part behind. The head with a mean ventricle somewhat pressed together about the sides, declare the ventricle cogitative to be ready to comprehend and devise that which is to be comprehended, and that because of the unity of the spirits that are in that place. The head round, signifieth nobility, instableness, forgetfulness, small discretion, and little wisdom in the man, for sometimes the moving of the spirits stayeth. The little head necessarily sheweth an ill sign, for as much as it soon falleth into a sickness, because that in it there

Phyſiognomy.

is very little Brain, and the ventricles narrow, wherein the ſpirits too ſtraightly kept do not their office, for they are oppreſſed, inflamed and choaked up. Wherefore they imagine not well, they diſpoſe nothing well, they have no memory. Such men are commonly ſoon angry, and are fearful, and keep their anger long by reaſon of the great drought and hot temperature of Brain. They take in hand falſe matters, they ſpeak ill, and have a double tongue. The long head without meaſure having the organs alway and not right, noteth unthankfulneſs and folly. The head low and flat betokeneth inſolency and diſſoluteſs. The head high before betokeneth pride. The head that hath as it were a hollow hole behind, and is low and hollow, declareth the man to be ſubject to anger and deceit. The great head, with a large forehead, and face like a Giant, is a ſign of a ſlow man, gentle, ſtrong and not eaſie to be taught. When the head is right, and almoſt flat in the middle, and of a mean greatneſs, it ſheweth the man to have a great wit, and to be courageous. If the head be in four points of a good meaſure, it is a ſign of a great wit, and the man is ſharp and liberal. We do mean the head not too great nor ſmall, but according to the quantity and meaſure of the Body.

Of the Body humane.

The judgement of the body, by the colour.

Blackness in a man like a glistering borne is a token of adustion, as well in the members as in the hair. A black colour sheweth the man to be of a small courage in tests of warre, fearful and crafty, and is to be compared to them that dwell in the South part. A green colour, dark or black, declareth the man ready and prompt to anger. Men that are very red, or red-headed in colour, are subtil, and crafty. As the common saying among the French men is, *J'ay veu bien peu de petites gens humbles, & inf aux fideles*; that is to say, I have seen few little men humble or lowly, and few red-headed men faithful and true. They that have a pale and a dead face, & yet a red fore-head, and low eyes, are altogether shamefast. And to them you may attribute passion. The white colour and somewhat ruddy, signifieth the man very strong and courageous. Such are the northern men. The colour that is very white, sheweth the man to be contrary to vertue. A pale colour signifieth the man to be without courage in deeds of warre, fearful, and a turner of his back, if sickness be not the cause of his paleness. When a brown colour is mixed with a pale, it declareth the man to be a blab of his tongue, and a prater, soon angry, and a speaker without any temperature. This colour

ten

Physiognomy,

tendeth to an extreame folly. They that be but little red and freckled, and have quivering and moving lips, and wide Nostrils, be commonly couragious, and ready to wrath and anger, and to them also is passion attributed. A mean red colour noteth a mean and pregnant wit and understanding. They that be of a fiery colour, or very nœr, keep their anger long and are hard to pacifie, or to be ruled when they are angry. When the veins of the brain and of the temples be seen, and the eyes, be sanguine, it is a sign, that the man is subject to vehement wrath, and that sometime he is foolish, and out of his wits. When the face is red, it is a sign of shame and drunkenness, you shall then know his colour by the sign of the eyes.

The judgement of the hair by the
substance.

The Hair smooth and thick, betokeneth maketh, cold and moisture. The further that the brain is from heat, the more hairy is the head. The heat of a man that goeth to the upper parts, pierceth through from all parts; goeth through the skin of the head and maketh a humour to come out of the holes that it maketh, and the finest part of the humour continueth alway, but the grosser remaineth within and is turned into Hair. Which is harder then the skin, and that by the meane of the outward, cold, and the Hair is so bigge

Of the Body humane.

bigge as the boze or hole, and as long as the violence and force of thrusting it out is great. When the hair commeth out slowly, it is a sign of a moyst complexion and not sanguine. If they come apace, the body shall incline rather to drynes then to moysture. And when heat and drought do join together, the hair commeth out the sooner, and therewithal groffer. The multitude of hairs declareth a hot man, and the grossenes of them, sheweth them to be full of samosity. And therefore that happeneth more in young men then in young children, for in children the substance is more vaporous then moyst: but in young men it is contrary, wherefore contraries follow their contraries: Abundance of hairs in young children, shew the complexion that increaseth and augmenteth to tend to melancholinesse. The curling of the hair signifies heat and drynes, and commeth of the crookednes of the pores. The hairs that be right up in the head, and the hair also that standeth upright in the rest of the body, betoken fearfulness in the man. The hairs right or thick, declare the man to be cruel, and when they be rare, they shew him to be a deceiver, and if they be curled and turned upward, it is a sign of hot complexion. And if they be fast together appearing on the forehead, they declare a mighty courage and brutal, as the courage of Bears. The hairs pressed down, and couching together on the middle of the forehead, rising together on the top of the head:

the

Phylognomy

Shew the man to be hot, and without know-
 ledge of honesty. The hairens that be thinn,
 slender and few in number, besides the tem-
 ples, declare that man to be cold and without
 joyce: the reason is, for in the place are great
 arteries, and the place ought naturally to be
 hot, and to have abundance of hairs, for as
 much as the generation and growing of hairs
 cometh of heat. Therefore when the hair is
 thin and slender in that place, there is lack of
 heat, and this ought to be ascribed to women:
 for they never have abundance of hair in that
 place. The hair thin and hard beside the tem-
 ples, declare the man to be cold and fearful:
 and when they be thick in the same place,
 and beside the ears, it is a sign of heat and
 boldness. And if they be there, stable, black,
 or yellow, they signifie a violent mind or
 courage. If they be gross and somewhat
 whiter, it is a sign that the man shall be indo-
 cible, whom men shall not rule nor tame.
 The abundance of gross hairs and prest
 down, with abundance of hairs in the rest of
 the body, do shew in an infant melancholines
 to come: that is to say, he shall fall into a fury
 of folly. When hairs grow in a man, that is
 already aged, it is a token of great exaltation
 by nature, the which ingendreth folly, and pri-
 vation of wit and sense. Women are never
 bald, for their nature is like the nature of
 infants or children. Gelded men also never
 wax bald, for they be almost of the nature of
 women. The hairs that are made curled by
 touch-

Of the body humane.

touching like unto the wrinckling of pepper,
do signifie weaknes in the vertue digestion,
and age coming hastily on.

The Judgement of the colour of
the Hair.

The signification of the colour of the hair,
is not verified so; for most part but in tem-
perate Climates, yet a man may judge there
of something in every Climate, in making
comparisson of men of the Climate unto o-
ther, as to the Flemmings and Ethiopians.
For the Ethiopians be black, and their hair is
curled and extreme. Yet therefore their com-
plexion shall not be hot, but this heat and cur-
ling of hair commeth of an outward heat: for
they be rather cold, for as much as the heat
goeth out by vapours. Now Flemmings which
dwell in cold regions, are white & have their
hair somewhat of a yellow colour, flat and
plain. And yet for all that we may not say
that generally they be cold, but rather that
their complexion is very hot; for the heat is
within them, as it commeth to pale in win-
ter, &c. A white colour signifies either a be-
nevolent cold, as it appeareth in old men that
have white hairs, or else a great燥ness, as it
happeneth in this degenerative when they do dye
up: the which for their blackness and green-
ness turnes into whiteness. And that never
happeneth unto men but at the end of their li-
ves dying up.

Physiognomy

Hairs have four principal colours, to wit, black, red, ashen, white or gray. The regions and air do something in the operation of the hairs. The whiteness of hairs cometh by want of natural heat, or by rotten slegme. And is a sign sometime of wanton manners, and conditions. The black hair cometh of superabundant colour about, or of blood about. Ashen hair signifieth heat, which is not about, for they be of a diminished heat. The hairs that be very red, declare the man to be a crafty deceiver, deprived of wit, chollerick, full of wrath and furious without reason. The hairs that be of a chesnut colour, declareth the man to be upright, just, well beloved of men. Golden hairs, that is to say, yellow hair, or of the colour of gold, come of cold diminished. The ashen coloured or yellow hair, hold something of cold, and the heat is dead in the mouth, and this is referred unto infants. The people of the North, notwithstanding have their heat because of their Region. And therefore this must be noted, for such things do many times receive the judgments of the Physiognomy. The blackness of hairs, which is like a bright horn with some roughness and crookedness, declare the heat of the complexion: but the hairs that are onely black, signifie fearfulness and covetousness. The colour that is as it were bright glittering horn, is like to the nature of Mars. Wherefore, the hairs be not grosse, but fine of the humours, and are made black with a great heat,

Of the body humane.

heat; which thing appeareth in bread tosted upon coals, because the moisture is gone. But when the rest of y^e body is too hairy, then Mars and Saturne do imploy their forces. And such men are commonly Thiebes and Robbers: and when they have their breaſt only hairy, it is a sign of heat and of great courage. When all the body is covered with hair, it is rather a sign of the courage of a fourfooted beast, then of a man: when the neck of the neck is covered with hair even from the head, it is a sign of strength, and of courage, and in that the man is like unto the Lion.

The Judgement of the forehead.

The face of the onely part where the Man onely becometh. They that have a great forehead are commonly stothful: and they are compared to Oxen. They that have a broad forehead, commonly change their minds: & if y^e it be very great they be fools, & of little discretion and of rude wit. Understand take this broadness with the just quantity of the length & largeness. They that have a round forehead are subject to wrath, & anger, specially if their forehead be open and plain. And they be also insensible, like unto Asse. They that have a little forehead and narrow, be fools and dolts, not easily to be taught, & bene and labourers like Swine. They that have a meely long forehead have good wits and easie to be taught, but vehement as dogs.

Phylognomy.

be. They that have square foreheades and of a
mean greatness forward to the head, are ver-
tuous, wise and courageous like Lions: They
that have a plain and flat forehead, and with-
out wrinkles, will not boie, and be without
wit, contentious, and much subject to an-
ger, obstinate and full of contention. They
that have a long and stretched out forehead,
be flatterers, such have their part of passions.
They that have a dark and covered forehead
be audacious and terrible: A low forehead
obscure, maketh the man ready to weep, and
in that he followeth the Peacocks. The fore-
head that is great, hath ever much grosse flesh:
and contrary the little forehead, hath fine
and thin flesh: The little forehead and fin-
eness of the skin betokeneth a fine wit and
wavering. Now then the spirit of wit is a
fine body ingendred of the vapours of the
blood, and the spirit of wit beareth the ver-
tues of the soule to the spiritual members, and
therefore where there be grosse humours, there
a good wit cannot be. When a forehead is
too much wrinkled, it is a sign of a man
without shame, and this wrinkling com-
meth of too much moisture, although that
sometime it doth proceed of dryth, and some-
time if the same be not in all the forehead, it
declareth the man to be full of anger, & very
subject to anger, and keepeth long his hatred
without cause. They that have a short fore-
head, the temples and the cheeks flat, pressed
down, and large Jaw-bones, are subject to
the

Of the Body humane.

the disease called the Kings evil. They that have as it were a little Cloud on the toppe of their Nose or in the middle or narrow, are angry men, as Bulls and Lions, a high forehead, large and long, signifieth increase of goods, a low forehead is a sign of a meanly man. The forehead that is somewhat swelling up about the temples with a grossness of the flesh, with the Jawes also full of flesh, declareth a great courage, anger, pride, and gross understanding.

The Judgement of the eye-brows.

The eye-brows are planted in the jointure of the bones, and therefore they grow in many when they be old. The eye-brows thick with abundance of hair joined to the beginning of the nose, do signifie a great ambition, and such men are of an evil nature. If the eye-brows that be high upward, do extend to the beginning of the nose, and above are rising to the temples, it is a sign, that heat and drought do rule, and such men are crafty and malefactors. If the eye-brows descend downward on the side of the nose, & rising upward on the side of the Temples, they declare men to be without shame and dull, and that because of a furious heat. The eye-brows thin, and of a comely greatnesse, declare the temperature and goodness of the humors, and they that have them so are of great wit. The eye-brows long, shew the man to be arrogant

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without shame, but when they be long with much hair, they signifie the man to think and to haue his mind upon great things. The eye-brows which descend downward on the side of the nose, and raised upward on the side of the temple, and hanging downward on both sides, declare the man to be without shame, ambitious, foolish, insatiable and like unto Dogs. The eye-brows which descend crooked on the side of the nose, declare the man to be witty in naughty things, and when they be crooked on the outside of the eye, they signifie the man to be recreative & merry. If the eye-brows be right as though they were drawn with a line & long, it is a sign of an evil mind weak and feminine, & as womens minds be. When the eye-brows come together they shew the man to be very penitible and not very wise. Hanging eye-brows and falling down upon the eyes, declare envy, but if they be crooked, they signifie a small memory. The eye-brows thinner, met or measured by the Diameter, and great, betoken a good wit.

The Judgement of the eye-lids,

The eye-lids are set about the great robes & rings of the small veins by a gross vapour. The fineness of the skin declareth the substance of the matter, that is to say, of the humours. And that Choler hath the dominion, they that have such hair, be malicious and

Of the Body humane.

and vicious unto whom you may also ascribe the other passions of choler. And when that place is very dry, (as the eyes of Wiles) it is a sign of fraud and guile: the eye-lid high above, seeming fuller then it is, and declining a little above the eye, declareth the sight not to be as the common sight of men, and too much fixed and set upon one thing. But if the said Eye-lid turn downward it is a sign that the man is full of fat, and namely when it is red round about, it is a sign that man is a drunkard and riotous, which thing I have tried in many which did haunt Tavernes. The reason is, that such a disposition of the eye-lid signifieth weakness of the eyes, and consequently of the brain. Wherefore they that have them so, fear oftentimes the wine. If they be thin and fine downward, so that the white be covered, it is a sign of drinkes of humors. And if that happen in any sharp passion it is a sign of death. When hair of the eye-lids is crooked downward, or naturally turned, or wreathed at one side, it is a sign of wrong & subtilty. They that have very great or gross eye-lids see farthest off, for they consider their sight with heat, and outward cold: when the corners of the eyes be broad, it betokeneth disease in the eyes. If they have any fleshy appearance, they signify drunkenness, and specially when the eyes be apparent and clear. The eye-lids above the eyes, which cover them beneath, signify long life. They that wag or remove often their eye-lids, be fearful

and without good ſenſe ; The eye-lids thin, ſignifieth health, and declare the thought of the man to be nigh unto good.

The Judgement of the Eyes,

The complexion of the eyes is moiſt, and they be made with ſeven lids, which are called in Latine Tunicæ oculorum, with three humours, the paſſions of the mind be declared ſpecially by the eyes, as tribulation, mirth, love, hatred, and other.

The eyes have four principal colours, black, ſomewhat white, changeable and tawny. The forme of the eyes that be round, are the moſt watering and roling that be the moſt perfect and incorrupt, becauſe there is no ſquareneſſe in them. The eyes that have corners are moſt filled with ſuperfluity in the ſame, the great eyes betokeneth fearfuſneſſe and weakneſſe, for their groſſeneſſe cometh of a great abundance of moiſture in the brain, wherein there is a certain coldneſſe, which is ſpread among the members & quencheth the blood: wherefore even as the ſpirit of the blood maketh the man bold, ſo the complexion, that is cold and moiſt, maketh him fearful. The eyes that are bolt forward, declare folly in the man, broad eyes tending to the largeneſſe of the body, and like to Hogs eyes, declare a moiſture of the body. They that have their eyes appertaining outward and loſty, ſee not very well : for their eyes be far off from their ſoun-

Of the Body humane.

fountain, which is the Brain. And such men are commonly great bablers & praters. The hollow eyes far in the head have a sharper sight then the other. The rotting or wagging of the eyes cometh of heat, and betokeneth wrath, lechery, and boldness. When the eyes move deformedly, so that now they run and now they stand still, it is a sign of great malice, and that such men are full of ill cogitations. They that remove their eyes swiftly with a sharp sight, be Theibes and full of deceit. Such men have subtilty wit, but it is readier to evil then to good; a steadfast look cometh of too great and steadfast cogitation, and oftentimes of a desire they have to deceive. They that have a look like women, are incontinents and without shame; so that disposition cometh unto them by such a complexion as women have. When a man looketh as though he were a child, so that his face and eyes be alwayes smiling, it is a sign that he shall be of a long and merry life. Merry and laughing eyes, with the rest of the face, betokeneth flattery, lechery and backbiting; the eyes that be, as it were yelloe, signifie cruelty, and deceit, as it appeareth well enough in Bawds and Murderers; this colour cometh of a choler reigning, and adust. Little eyes signifie malice, folly and weakness in a man. The hollownes of the eyes cometh of a dyeth which dyeth up the muscles and ligaments whereof ensueth a contradiction in the inward parts, and that the man becometh

meth

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meth brainles. The Eyes that are of diuers colours and dim in the ball of them, beoken foolishness. The bolting out of the eyes doth represent diuers objects, whereby it commeth to pass, that the man is confusd with diuersity of objects going about to behold them altogether. The eys that tend upward signifie godness, but if they be red and great tending upward, they signifie wickedness. And it cometh of the weaknes of the brain, which is very moist and not temperate. The eleuation of the eyes commeth by accident, for the cause of it is too much heat, the sign whereof is the red colour, whereof commeth the perturbation of the reasonable soul. As we see in the great anger of men. The extention of the eyes and of the face, shew the malice of the man: because that heat and dryness be the causes thereof. And the hot soul bringeth commonly some evil sign. The eyes that be as it were hid in the head, se farther off then other, and signifie suspition, malice, anger and naughty conditions, they declare the man to haue a great memory, and speciall of injuries: and audacious, cruel, full of craft, a liar, bicious, a whozemonger, &c. when the eys are now shut, now open, and by and by stand still, such men haue not yet committed any crimes, but they haue them in their hearts. The eyes haue diuersities of colours, because they be Diaphanes and of a rare substance and fine, and therefore the spirits of the sight shew their qualities in the eye, As a woman that hath
her

Of the Body humane.

her flowres spotteth the looking-glass, & mar-
reth children in their crable, and sometime
hurteth whole and sound eyes. When there
be many apparent spots in the ball of the eye,
it is a sign of naughtiness: & yet shall a spot-
ted eye be worse if it be of diuers colors. And
the greater the variety is, the greater is the
heat. For as much as the spots be diuers, the
aduction of the spirit raised up is greater,
whereof cometh the diuersity of manners, &
the multitude of vices. And of this great vari-
ety the honest and commendable iudgment is
corrupted. The eyes that be red as coles, signi-
fie wickedness & obstinacy. For by the color
of fire is signified great choler. They that haue
mean eyes inclining toward the colour of the
sky, or somewhat black, haue a sharp and pier-
cing understanding, and be faithful and cour-
teous, Almarfor saith that the best and most
commendable colour of the eyes is between
black and changeable, if they be not full of
beams, or if there be any redness or yellown-
ness in them, those eyes declare discretion and
understanding: his reason is because they be
without choler or melancholly adust: the co-
lour of the eyes, gray & black, specially when
be no spots, in cause of moist humors & tem-
perate, without aduction, whereof followeth
the spirit like unto the nature: & of this spirit
cometh the understanding & speculation: the
diuers coloured, as made of a more clear visi-
ble spirit, therefore such men are well born &
great seekers of knowledge & science, the wo-
r

Ser eyes haue their ſpots, or blacked red, or of
 ſome other colour; and they that haue ſuch
 eyes are worſe then all other, and more to be
 reprobod. The changeable, great and of Al-
 bern color, if they haue little red ſpots very
 duſty, ſignifieth the man to be troubled in his
 mind, and vicious, but yet bold and witty.
 When there be little red ſpots in the eyes,
 & turn more to black then to red, ſo that they
 ſeem black, it is a ſign of a noble heart, ſaſt,
 good, and witty. The eyes that haue little ſpots
 altogether red, and yet not round, but ſquare,
 ſhining like fire twithin, and underneath, and
 that there be others beſide them that be pale
 and other blood colour, and that the Circles
 which cloſe in the ball of the eye be ſanguine,
 and that the eye-lids and the ball do remoue
 and wag much, it is a ſign of a cruel heart,
 more then a man would think: the redder
 thoſe little ſpots be, and the ſmaller, ſo much
 the more do they ſhew the great anger and
 wickedneſs in the man: the red ſpots that be
 greater, and dark, diminith thoſe great vices;
 but they take them not alway altogether; the
 black ſpots or ſanguine in the black ball of y
 eye, or brown, do ſignifie malice or poiſoning;
 & noteth that as much as the colors are more
 vehement, the more efficacy they haue. Yet
 there be ſome like the Rainbow, the which
 if they be dry, declare great lack of wit;
 but if they be very moiſt, then they do ſignifie
 magnificence and wiſedom: but yet alſo with
 ſwath and moſt infamous to be rebome. If the
 ball

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ball of the eye be very black, and closed in with the foresaid yellow colour, or if it seem like gilt, as the Physicians say it betokeneth the bloody flux in the nether parts.

The great eyes, and long eye-brows, betokeneth short life. They that have in their eyes a blackish white, are commonly great personages and live in great honoy. The watering and weeping eyes and sharp, signifie theft, which is attributed to Hawks. The dry eyes and full of beins, betoken privation of wit to come or present. The eyes compassed about with a darknes declare that the man is seasoned with evil doctrine, and that he is unfaithful and temperate; but when they shine much, and be without spot, it is a token of godness. When the eyes shine very much, and are brown and sanguine, it is a sign of rashness and privation of wit; but if they be well proportioned, they betoken good stay of the lust. The colour of the eyes mean, betwixen black and changeable, is commendable above all other sorts aforesaid, if they be not full of beams and streaks, either yellow or red. If the eyes be great and very clear and clean, they signifie Justice, docility, providence, and good advertisement. If they be eminent, red and small, it shall be a sign of the thought and tongue unruly, and of an unconstant mind. Trembling Eyes and brown betoken a man without shame, unfaithful and unjust. When the eyes have a competent greatness; and be very bright, it

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is a sign of magnanimity; and that the man enterprieth great things, and bringeth to pass great matters. Sometime it is a sign of anger, and that the man is given to wine, that he is a thief, and covetous beyond measure. When the eyes be great and smiling, it is a sign of a dull man, lecherous, and that foresaith not what shall come after. Hollow eyes and smiling as it were lying in wait, or to spy specially if the cheeks, the eye-brows, and the lips do move altogether, it is a sign of wicked cogitations, deceits, and namely if sometime the eye-lids be joined together and touch one another, it is a sign of most wicked thoughts. Sad eyes are not so much to be feared: for they be to the cogitations of the most Wise, and betoken study of good sciences. But if the eye-brows and the forehead be of a good breadth and still, and that the eye-lids be good, it is a sign of a faithful mind, grave and gentle: the sad eyes and dry with sharpness of the forehead and steadfast look, and casting down the eye-lids, signifie hurt, and cruelty, & that man hath a rash boldness: they that have watry eyes are lovers of wine, and become bold, and such men have alwayes a most brain and watry: they that have their eyes very watry and running, are sleepe and prone to sleepe: bleariness or watriness of the eyes cometh of gross blood, and of a melancholic humor which falleth into the eye-lids. The watriness of the eye by the look of the disposition broken drunkenness: if it be with depression

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Depression of the eyes, it declareth sleep. The flat eyes signifie slothfulness, wherein the man is compared to Dren. The means of the eyes signifie godliness and purity. The eyes that be somewhat hollow, betoken magnanimity: but if they be moze hollow it is a sign of meekness. If the ball be black, it is a sign of a slothful and dull man. The ball of the eye that hath round about certain pearls, signifieth the man to be envious, a babler, fearful, and very dangerous. The eyes that stand awoye, with a vehement ague, signifieth death. If the eyes tarry long open, it is a sign of foolishness, and that the man hath no shame. The eyes that be very black, betoken fearfulness, & desire to scrape together goods. And if they be not very black and somewhat yelloiw, it is a sign of a good and vertuous mind: the eyes that be brown or white, signifie fearfulness, and specially the white: the eyes that be not altogether brown, betoken a good courage and minde: the eyes that be full of veins, signifie foolish men, destitute of their wits, and that referred unto Goats. Now those eyes are called full of veins which have many little lines or streaks, as minutes of veins be, by the which the colour of the eyes is made diuerse. The eyes that be enflamed, signifie the man to be past shame. The eyes are enflamed when they shine and are bright, and glister like fire: for they be kindled with ire and wrath. And if they see one thing, they think they see twain. The eyes and the
Cheeks

Chieks red betokeneth drunkenness: & when they be red and dry, it is a sign of wrath and anger, when the eyes be broken or troubled, it is a sign of fear. The mean eyes and low betokeneth shamefastness and honesty. The steady eyes, and somewhat red, betokeneth whoresdom and debauching. The changeable eyes and Gray, declare a covetous man desirous of goods. But to have the forehead and eye-brows half retired, he is the more covetous.

Of the Judgement of the Face.

The face is taken simply for a natural look but the visage is understood of the quality of the mind. The face of them that be very clean, is meant in the Cheeks, and temples, and somewhat fat. And that face is a true face, loving and not disdainful. The merry face cometh of a merry heart, and so the contrary. The mean form, that is to say, neither too great, nor too little, is best handsome. He that hath a full and a fat face is importunate, a liar, a debaucher, & not very wise. A fat face maketh a man circumspect in his affairs, & signifieth a sharp wit. The thinness of the face betokeneth the man to be penitive. A round face signifieth folly, and a great face signifieth sloth. The face that is very little, signifieth naughtiness, craft, flattery, no liberality, and fearfulness. They that have a crooked face, are of a naughty and wicked disposition.

Of the body humane.

tion. A long face testifieth the man to be without shame and insurions : and that cometh of heat. The temples swollen with great veins and arteries, signifie wrath and anger. If the fleshy face be somewhat thick, and not very neat, it is a sign of fearfulness, and of great folly. A gross and rustical face, with broad jaws, signifieth a rude and blunt nature.

The judgement of the visage of the Face.

The asperity or sharpness of the face, of the state of the lips, of the cheeks, the forehead, and of the countenance, signifie a foolish man and without sense or wit. The face that sweateth often yea with a little mooring, betokeneth heat, lecherie, gluttony : and that the man is a great eater, and therefore falleth into indigestion : and at the last into great sickness. When the face is hollow like a valley, more lean then fat, it signifieth the man to be insurions, a liar, a rioter, cruel, and specially if he be of an ashy colour, and somewhat black, or else yellow. The face well proportioned of colour, and other things appertaining, declares a commendable life, and abundance of virtues. Every fat face and full, signifieth an ignorant man, and given to pleasures. Take heed you be not deceived in the judgement of lezermen, for their eyes become round, and their veins appear. The little visage beareth witness of a little understanding, of wickedness, of folly and ignorance.

Phylognomy

The judgment of the nose.

The nose that reacheth downen euen to the mouth of a competent length, becometh the guide & the brain thereof to be a good complexion, and signifieth goodnes and subcity. When the nostrils be great and wide, it is a sign the mans coles and stones be great: and that he is a whoresonger, a traytor, false, audacious, a liar, envious, a rigger, and but a little fearful, and of gross understanding. The nose sheweth the disposition of the heart. If it be great, it is a sign that the man is subject to wrath. A little nose, and a great alio, becometh the secret parts of a man and of the woman. The privy members of a man great, cometh of hot and gross matter: yet the foot of the woman declareth her matrix. A narrow foot, long and lean, sheweth the like of the matrix of the woman, and the contrary. The measure of half the foot being here, is the measure of the length of the matrix, yea in all women. Great lips declare the skinnie, as the lip of the gate to be great, and is contrary and specially in a maid. The nostrils of the nose shew the stones of a man. If they be great and wide, it is a sign that his coles be great and large: but if it be small, it is a sign that the coles be narrow & small: whereof the rule cannot fail unless it be by accident: that is to say, by sickness and ill rule governing, or such like. For travel and labour

Of the body humane.

increaseth the number. And so many have
 their right hand greater then the left, because
 it laboureth more. A pale nose signifieth
 magnanimity and courage; cruelty, capacity
 and holiness, which thing cometh of heat.
 And therefore they that have this pale nose,
 are commonly angry, full of revenge, and
 special to unusual things. A fat nose
 signifieth violence, cowardice, and other
 things. A red nose, by that cometh of heat
 and violence. A red nose is short, the mouth
 little, and the teeth short and great, that come
 forth of magnanimity and cold. A short nose,
 a long neck, and the upper lip and mouth come
 of choler's temperature. When the nose is
 round in the middle towards the tip, it is a
 sign of temperance of humors of love of money.
 A nose which hath two prickles in the middle
 and choler in love. They that have their nose
 short at the end, are commonly more partial,
 and contentious, for that prickles of choler.
 The nose that is short at the end, is full of
 humors of choler, as green are; and such
 men have all that they be a specially in
 malice and malignity; and also are commonly
 more angry. Large and loose nostrils be
 cowardice. The nostril is great at the end,
 signifieth intemperate men, full of love and
 not to be feared. The nose turned upwards,
 and round at the end, is a sign of magnani-
 mity and love which is in Lions. The nose
 thin and small at the end, like a birds bill, is
 signify ingenuity and folly.

Physiognomy

The Judgement of the Nose and Nostrils.

The nose that is crooked and hard from the forehead to the mouth, is a sign & the man is without shame. A hollow nose, and the forehead round and eminent above, declareth lecherous men: if the nose be crooked nigh unto the forehead, it is a sign of a man past shame, and without honesty. The nostrils crooked are ascribed to men of good heart. The nose tending to the lateral part of the position, going from the girdle on the side of the left part, betokeneth some hurt: but divided into both the parts of the position, it sheweth sickness or hurt, and that cometh either of the primitive cause, or of the cause going before. The nose that is in his beginning almost flat, betokeneth liberty: such are the Jews. A red nose, which hath a hole at the very foundation, and the breadth of it somewhat swelling, after the fashion of strawberries, betokeneth drunkenness, and such men are commonly moist and lecherous, specially if that sign be on a body of small measure, and this hath been tried. Open and wide nostrils signifie readiness to anger. The thin and very open nostrils betoken cruelty & disdainful thoughts. The nostrils thin and long signifie unchastity, lightness: And if they be thicke and long, they signify quarrelling men: when one part

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part of the nostrils is mixed with the forehead, and taken honestly from the forehead, & separated by a good complexion, so that it be not too high nor too low, with some line descending, it is sign of constancy, manliness & prudence : The nostrils right up, betokene-
rance of tongue : The nostrils that be in all things greater are better then the less : The little nostrils are naturally ascribed unto sensible and bold wits, and to unsatiable men. The wide nostrils shew a token of much and strength : And when they be very narrow, round, and almost stopped, they betoken folly : The largeness of the nostrils, the same face and the small quantity of hair on the Cheeks signifye a moyst complexion : If that hair that groweth in the nostrils of a man be great, thick, and much, it is a sign of a hard wit, and spirit moveable : But if there be but little hair, and soft it betokeneth gentle and easie wit, and good to be taught.

The Judgement of the Ears.

The ears are ingendred of abundance of matter, and such men have commonly a little neck and fat, they be sanguine, something stout. And these men are very impatient and prone to anger. When the ears be great, and right beyond measure, it is a sign of folly, and abundance of many superfluous

Phylogomy

amous words and long life. If then be so great that they may be compared to asses ears, it is a sign of folly and stoleness. And when they be great and hang downwards, they signify riches. If they be thin & dry, it is a sign of great unreasonableness, and that the man shall not have much goods. When small ears be seen in foolish men, they be and whom mangers. The small ears signifie the same thing the other before do, and therewithal they signifie deceit and malignity. When the ears be narrow and long, it is a sign of envy. And if they be very long, they them self declare an ambitious man. Little ears signifie short life: the ears that be so round, declare an impossible man. If the muscle of the ear be joined fast with the flesh of the throat, it is a sign of folly and vanity. Solvable ears declare the proportion of the heat and moisture. The right ears stiff and full gristles, declareth that one will be his own dominion: the ears that be like half a circle, mean and hollow, and joined to the middle, somewhat pressed together toward the centre, sticking near to the head, declare the goodness of nature. The ears that be couched close toward the head, signifie dull men, slow and foolish. The ears that be hidden and fixed right to the head, betoken rich. The ears that be hairy betoken long life, and a good hearing. The mean ears among all those aforesaid are good, and tokens of goods. If there be any great quantity of long hair and thick in the ears, it betokeneth hot courage,

Of the Body humane. ;
rage and desire of carnal pleasure.

The Judgement of the Jaws and Cheeke.

Male be the eminent parts under the eyes,
and Maxilla is the diminutive. The chaps
be the parts of the jaws, out of the which the
beare groweth. The jaws are taken often-
times for the chaps. The jaws specially de-
clare the complexion of the man. The jaws,
that is to say, the eminent cheek of the upper
part of the mouth with the length of the jaws,
of the part of the complexion, signifie malici-
ous men. The short jaws, and not far from
the upper part of the mouth, signifie malice,
back-biting, violence and envy, specially when
in those parts there is no flesh. The lean
jaws and a thin substance, brown, or some-
what yellow, declare a hot and dry complex-
ion. The jaws as be as it were black, with a
purged substance of flesh, signifie excess of
humors and cold, as it appeareth in a melan-
cholly man. The gross flesh of the jaws, is a
sign of a gross nature, of cowardness, and
sometime violence. The jaws that be thinn,
betoken malignity. And they that be soft and
long, signifie importunate babling and prate-
ing. The cheeks that be full, with full and
blowm temples, betoken great wrath. When
the cheeks are small and so scituate, that they
appear cut and seperated from the eyes, it is a
sign of abundance of evil humours. The
roundness of the cheeks declare envy. When

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the cheeks be light and euil set, they signifie length of tongue, importunity, and much talk. Red cheeks (as is abovesaid) signifie drunkenness.

The nature of the mind.

The mouth great and wide, betokeneth wrath, boldness, and war, and such men are commonly gluttons. A wide mouth without measure, as though it were cut & stretched out, signifieth ravering, inhumanity, wickedness, & warlike, hard and like unto beasts of the sea; such cruel men are great talkers, boasters, bablers, envious, liars, & fools. The mouth that hath but little closing, and a little opening, signifieth a fearful man, quiet, and yet unfaithful. The mouth that is very apparent and round with thickness of lips, signifieth uncleanness, folly and cruelty. The mouth which hath a quantity in his situation, with a little shutting and smiling eyes, with the rest of the face, signifie a carnal man, a lover of daunces, and a great lye. When the mouth turneth in speaking, it is a sign that it is infected with some eathar, or mur, as it is manifest enough. The long chin declareth the man to be very little, subject to hunger, and of a good complexion; and yet he is somewhat a babler, and a boaster of himself. They that have a little chin, are much to be aboyded and taken heed of; for before all vices with the which they are filled, they are full of impiety and

Of the Body humere.

and wickedness; and are spots like unto serpents. If the end of the chin be round, it is a sign of feminine manners, and also it is a sign of a woman. But the chin of a man must be alwaies square,

The Judgement of the lips.

The lips be of a soft flesh, with a good man-
ning because of the speech. Wh: great
lips are meet for fools and dullards. The red
colour of the lips, on the side of the opening
of the mouth, commeth of the blood that be in
that place. The natural colour of lips be red
in the upper parts, because of the thinness of
the skins, and signifieth cleanness of the
complexion, and without mixture of troubled
blood in great vertue. The blackness of the
lips signifieth the contrary, for the vertue of
the blood, and natural heat is gone, and those
that have such lips are sickly. The further
lip close and very red, signifieth great rich-
ness, and unshamefastness to a woman. The
lips gross, declares great substance of mat-
ter drain of heat. And the grossness decla-
reth the humours, and the gross lips
of the which proceeth dullness of under-
standing. If they be right and thick, that
is to say, firm and fast, and joined toge-
ther, Man is their plannet. And likewise
when the mouth is great, with soft lips,
and somewhat smiling, which be in a merry
face

face, broken skinnesse; yet sometimes they be
all's deceivers, thowes, and full of fraud and
guile. They that have not red lips within, are
rich or have great riches. The lips of the
mouth very great and slack, or too much tur-
ned outward, signifie simplicity and readiness
to wrath, and gross wit, and seem roseth in
them.

Thin lips and loose in the uppermost parts
so that the upper lip bowing down to the for-
ming of the lips, signifie magnanimity. Thin
lips and hard, appearing above the teeth, sig-
nifie a headily understanding, and wit unapt
to be taught. The lips that be great beneath
in the lower part, betoken foolish men, like
Ases. The upper lip very apparant to the
nose, signifie men that love contumelies and
evil speaking, and are always in brawlings
and controversies. The little lips, with a little
mouth, signifie weakness of the spirit, and
gauche craft. The best manner of length of lips
to mouth, is when they are not too short, for
the moyne of the mouth and lips signifie
secretnesse and malignity. The great blabbe
lips betoken great folly, babling, and indiscre-
ty. The lips that be neither too thick, nor too
thin, and somewhat turned outward, signi-
fie secretnesse, policy, wrath, and a great wit.
The lips that be well coloured, more thine
then thick, signifie a fair conditioned man,
and changeable in two ways, but rather unto
virtue. And of such men Jupiter is the planet.
The lips that be not equal so that one is grea-
ter

Of the Body humane.

ter then the other, declare the man to be wise and of changeable fortune. The upper lips small and somewhat lippy, signifie the man to be a blab long tongued, very envious, and an accuser. The upper lips hanging, and turned inside out, betoken a thief and a deceiver. You may not judge of the Ethiopians lips, unless you have been conuersant among them, and diligently noted and obserued, their qualities: but of our regions, and countries, we may give iudgement:

Of the teeth.

When the teeth that be like dogs teeth, be long and fast, and that they stick out of the mouth, it is a sign of a glutton, subject to anger, wicked and a fool: Yellow teeth thin and small declare the body to be weak and short: The sound made with the teeth, betokeneth folly, or lack of wit, which thing happeneth sometime to children sleeping, which is a token of moynes: Great and broad teeth apparent either within or without, signifie vanity in man, stoth, simplicity, but yet a good wit, proceeding from gross humours: The teeth that be extreame dry, altogether without moisture, signifie in a sick man death; and in a healthful man they signifie sickness very nigh at hand for the moyst root seemeth to be consumed, and the body of such men are as a lamp without oyl, the teeth that be full of rhume, signifie a fault in the head, or else of the stomach.

mark, through the communication of the head
and the lungs, which he causes of a descend-
ing, or running at the Nose (which goeth by
the throat) of Coughing, of Squinses, and of
swelling in the throat. Beasts that have their
teeth jagged like a saw, drink licking: but
those that have them uniform and even, drink
cupping.

Of the tongue.

The tongue is made to taste, and to pro-
nounce words, and to utter the voyce. The
tongue that is turned right down, or that
stuttereth or stambleth, signifieth the Air of the
belly: they that be subject to lax and fires,
become stutters because of the matters which
descendeth from the head, which entrench into
the pores of the tongues and muscles, whereof
it cometh to pass that the tongue is the
greater, & thereby made broader and so short-
ter, and therefore some stammer and stut. The
tongue that is tied before, cannot well pro-
nounce words or letters, but pronounceth t.
instead of c. and that maketh a man to stut.
And if it be tied behind, it cannot well pro-
nounce the letter u. but instead of u. it pro-
nounceth i. They that stut fear wine, for
they will be drunk commonly, and therefore
drunkards do stammer, and cannot well pro-
nounce this word (ere lary). The heaviness of
the tongue in youth signifieth sudden death,
after it swapeth once light. The great & broad
tongue

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tongue declareth a rude wit and understanding, and flegmatick humours. He that stuteth and repeateth oft the first syllable of a word, is ready to melancholiness. The tongue that is touched with a light moving, and is cause of repeating the words by corruption of speech betokeneth folly, violence, and wrath: because of the moving of the spirits, and of the heat which hasteth the provocation unabatedly. When the tongue is long, and red withal, it is a sign of wisdom, for it declareth good and commendable humours. A white tongue betokeneth poverty and misery. The tongue that is hurt or marred with heat unnatural; signifieth distemperance and evil disposition, specially of the belly and breast. A long tongue gross and so round, that a man may wipe his own nose with it, declareth a nature like an Oxe. The tongue that is shortned with some humours, loseth his taste. All men that stut are rude of body and proud.

Of the Voyce.

They that have a slow voice and grave, are quiet men and easie to be spoken to, merry and well mannered. The voice that is grave and drawn long, betokeneth strength, I mean the gross voyce, and that soundeth like a trumpet. The force of the voyce followeth the wideness of the veins, and the multitude of spirits: all which things come of heat. The men that have a gross voice are

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very injurious, and are compared to Males.
 They that have a groſſe voyce by nature, without
 forcing it, are ſtrong, and that is referred
 to Dogs. They that have a groſſe voyce, and
 ſounding ſwell are warlike and eloquent. A
 ſharp and ſhrill voyce, ſignifie fearfullneſſe.
 By this voyce, I mean a ſmall voyce, and not
 a great. The voyce ſhrill, ſoft and broken, be-
 tokeneth a woman like fear, and is attributed
 unto them that be effeminate: the voyce ſharp
 & ſtrong declareth a man to be full of anger,
 it is the property of goats. A weak voyce be-
 tokeneth narrow arteries and want of ſpirit,
 which thing come of cold. A ſoft voyce, and
 not drawn out ſtretched out, betokeneth weak-
 neſſe, which is in ſheep: for you muſt reſerre
 and compare the voyce as well as all other
 things to ſimilitude of beaſts. The antithetizes
 that is to ſay, they that ſpeak great at the firſt,
 & ſmall at the laſt, & have a ſharp voyce, are
 full of wrath, and yet they be ſoon appeaſed a-
 gain, and are of a gentle affection. A mean
 voyce is ſound and in greatneſſe, declareth the
 man to be wiſe, circumspect, juſt & true. They
 that have an unpleaſant ſound of their voyce,
 and diſſonant, are nurtured among the ſtuls.
 They that be haſty in their ſpeech (ſpecially if
 they have a ſhrill voyce) are commonly wicked
 and great ſtuls, importunate and lyars: but
 if the voyce be great, the man will commonly
 be angry, and of a naughty nature. They that
 have a ſoft and ſweet voyce, are envious and
 full of ſuſpition. They that have much and
often,

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often, and speak with nothing of their hands, are uncleanly, eloquent and deceivers: but they that make not so their hands, have a perfect wit and understanding, and have also a good disposition, and good counsel: they that speak in the nose are lyars, choll builders, and rambous.

The manner and conditions of men,
and provinces,

The Spaniards are meanly strong, but for to do all other things which are possible to be done, they surmount and passe many other Nations. And there be many among them very excellent, and that in others manners, in casting the stone, in nimbleness, and in many other things.

In Portingale the men are melancholy and sanguine for the most part: many of them are sufficient strong, although they have no libelliness of wit or spirit.

The Sicilians are choleric, and melancholike, and strong of body: they exercise themselves in wrestling, or at the casting of the bar, and are nimble and quick.

The Italians for the most part are weak men, and some among them (although the number be small) have great strength, and are wont to be more excellent then other, but yet rather of imitation then by invention. They be slender, and of a stature between great and mean.

In Germany the men are Slegmatick, which shew manifestly the nature of their complexion, that is to say, that they be Slegmatick, and very choleric. Furthermore they be of a great body, but yet few there are among them that have great bodily strength, or any great activity & nimbleness to do any hard things, though they be very industrious to do material things concerning any work of the hand.

The Frenchmen be made and proportioned of Slegm and cholera, and are for the most part slow and weak: yet there are some of them singular, and that surmount other in many things, but the number is small. They be robust and strong, but they have not the mean and long body to use their strength.

One of The Judgement of the other parts
can made in cures of the Body.

They that have a little neck and long, have a booke and great, and are fools, fearful, and malignant. But they that have a short neck, are very hot and great deceivers. They that have a great neck, are great fools and great eaters. The mod of the neck long and broad, signifieth a rude and unfaithful nature. When the armes of the body that is right up, are so long that the hands reach to the knees, it is a sign of activity & nimbleness at work, of audacity, and of goodness, with liberality: but when they be shorter, it is a sign

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sign of a lover of discord, and of an ignorant person. The palme of the hands long, with long fingers, signifie an apt man to many parts, and prudent and wary in all affairs: For there is in him a sign of good regiment & governance. The greatnes of the fingers, signifie folly, and impudency. You must also measure the place from the nabel unto the end of the breast, and to the beginning of the neck. If the part of the breast be bigger, it is a sign of pudency and wisdom: but if that which is in the breast unto the nabel be greater, it is a sign of a devourer. If the belly be too slack, as though it were empty, it is a sign of fearfulness and wickedness, and of devouring. The belly that is somewhat soft and deeper, is a sign of the force and vertue of the wit, & of magnificence. The shinnes thin, narrow and deep, betoken fearfulness; but when they be more fleshy & hard, they shew the man to be unapt to be taught. And they that be round, as though they were swollen, signifie much unprofitable talk. The back broad and low, is a sign of manliness, and the woman is contrary. If the body of them that have crooked bodies be soft, it is not so evil as it were in a thick and dark body. If the lower part of the chine of the back be hidden in breadth, and too abundant, and embowered with flesh, it agreeth with women, that which is long and sharp at the end, it declareth dissipation of carnal desire and fearfulness. Then the chine of the back of a man is that which is

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manifest in the bones, moderate, and sound. The haunches bare, solid, and seperate from the bones, betoken a strong and warlike man. But if it be broad, ample, and full of flesh, they signifie a feminine understanding and wit. If they be too lean and full of wrinckles, and compassed about with a thin skin, they signifie the wickedness of Apes.

When the knees touch one the other in going, they be referred to the woman kind. When the lower part of the shins next to the heels, and the heels, and the under part of the feet be broad and full of flesh, it is a sign of a foolish man or without wit. The under part of the feet seperated from the sinewes and Arteries, sheweth a cleer understanding, noble, and manly.

If the feet be soft, and embironed with flesh, it is a sign of a safe and a womanlike wit. The feet very long, shew the man to be vigilant & giben to deceit, seeking the hurt of many men. The foot very thin and short, betok malignity. The short feet having the sole hollow, is an evil sign.

Of the going of the Feet.

They that march or go a great pace, are stout mind, & attain to the end of their enterprises. But they that go a little past and short, have but a little courage. The crooked going, is cause of grief, and obscurity of wit. When the man goeth lightly, having all his body

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body upright, it is a sign that he will take in hand some enterprize, and by and by do some great thing: but if a man go swiftly, with his eyes looking downward, and go altogether crooked, it is a sign of a niggard, fearful and subtil. They that have the nose of the neck short, are audacious and bold, and yet fearful. They that have a hard brain, it is a sign that they be indocible. The nose of the beak, turned upward, signifieth insolency, rigour, folly, and vanity. When the nose of the beak, hangeth on the pedoral parts, they declare the mind to be occupied in thoughts and imaginations, and also it is a sign of sparing and of wickedness. The throat sharp, signifieth lightness. The shoulders thin, right and pointed, signifie the man to be a layer in wait to deceive. The elbows thin, signifie imbecility and weakness, and when they be full of flesh, they betoken weakness, but when they be meanly solid and hard, great of arteries, and muscles, they betoken a noble body, and of a good courage. When the fingers are soft, it is a sign that the man is easie to be instructed and taught: when they be hard, he is strong and unapt to be taught. When the hands be short and the fingers strong, it is a good sign if the fat and little hands have very short fingers, they betoken a deceiver, a spy, and a thief. The hands thin and crooked, shew the man to be a great talker and babler. The pailles white, broad, and somewhat red, signifie a very good judgement: but when they be

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narrow and very long, it is a ſign of folly and cruelty. The nails that be bowed and crooked ſignifie impudency and violent rapacity. The nails that be deep within the fiſh, and ſtick too faſt unto it, ſignifie extenſive cruelty and great folly. The nails that be too ſhort, pale, black and ſharp, declare a naughty malignant man. Theſe ſigns that be attributed to the nails of themſelves, haue no vertue nor force: but when they be ioyned unto other greater, they haue ſome efficacy or force. When the fingers be ioyned and ſticking one to the other, they ſignifie uncleannels. And they that be caſt and faſt together round, ſhew malignity, covetouſneſs, and the man to be a whore-monger. When they be ſmall and thin it is a ſign of folly. The ſhort fingers a great, ſignifie envy, audacity, and cruelty. And when they be too long and too ſlender, it is a ſign of a witles man, and far from wiſdom. And if there be too great diſtance betwixen them, it is a ſign of lightneſs, and of too much talk: but when they be meanly great, and of an honeſt ſhape and ſaſhion, it is a ſign of very good manners: Now theſe things are meant as well of the nails and toes, as of the fingers and brads. A ſlender and thin brad, without vertue or ſtrength, ſignifie weakneſs of heart. They that haue their paps hanging, and their breſts incloſed with ſoft fleſh, are given to wine and to lechery, very exceſſively. They that wag their ſhoulders, & liſt up their neck ſhall be counted arrogant and proud: but they

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they that wag all their body. them evidently they be effeminate. And among all these the most tolerable kind are they that bow down the body on the right side when they sitte, and the foolishest are they that turn their body toward the left side.

Of the breath.

When the breath sometime resteth, and then a long time after breaketh out in great abundance, declare the man to be in great trouble of mind. And when the head very much shaketh, and sigheth, it is a bad sign that there is in it some naughty and evil framed thing. The spirit that maketh a noise and is greatly moved and thrust out, it is a sign of cruelty, and that the man is given to wine. They also that have their breath troubled and gross, as they have that run long, are void of counsel, and subject to anger, and have also a facility and readiness to do and to speak. This rule ought to be observed in all signes and tokens, so that you must take the superfluity in evil part, and the mean and temperate to be good. When the thighs be too crooked and too hairy, it is a sign of incontinence. This is referred unto the Goats. Aristotle saith that the buttocks that be very big, signifieth virility, manliness and they that be very fleshy and moyst, signifieth effemination, and they be as it were cut, declare the wickedness of a man: and this is referred unto Bears and

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Apes. The signs of an impudent man be such as follow. First, he hath bright shining eyes, and open, the eye-lids far asunder; great feet, and great hands, he raiseth himself against them that behold him. He is red of colour, and hath a sharp voice. And beside all these things of impudency, he is insurious. The hairy man which hath black hair, right and smooth, the mouth, and Chin, and the Temples hairy: great eyes and glistering, is insurious and enlarged to whoredom, all over, of fraies and fighting, evil tongued. Hieronimus Cardanus a Physician of Millan, a man truly of great learning and knowledge, saith thus in his 12. book de Subtilitate, even as all lame men are wicked, so all they that are in health have not good manners. For it is more requisite, and there is more ado to form a mind without a fault, then a body. So a most wicked of all other, are the crook-backed men, seeing the fault of them is more near unto the heart, which is the Braine of all the body. Next are the blind and the Squint-eyed men, for almost a nature hath failed about the Braine: After them come the dumb and the deaf, and then the halting men, and after them are they that have their Fingers fashioned together, or too far asunder, the one from the other; for nature hath failed in them, in members less necessary: They that be full of wants, have the next and last place, and these are red bodies.

Of the Body in man.

The Judgement of other parts of the body.

The largeness of the breast, and the greatness of the shoulders and back, signify beauty and audacity, with capacity of love, and wisdom. But the smallness of the back, declareth y^e man to be of a discordant nature. The meanness of the breast, and equalness of the back, is a very good sign. The shoulders loose, declare weaknes of the mind, and fearfulness. They that have a great belly are indiscreet, fools, proud, and booke-mongers. The mean belly and narrow stomach, signifieth highnes of understanding, and good counsel. The smallness of the legs declare ignorance, and the greatness of them, signify audacity, and strength of body. Abundance of flesh at the knees signify debility and weakness of effemination. They that have a wide pace in going, and slow, prosper commonly in their doings and affairs: but they that have a little pace are violent, and of a small strength, and in the works of an evil will. Finally he hath a good memory, and well composed nature, that hath a soft flesh, more than mean between rough and soft, and his countenance is neither too great nor too little, when he is white declining to redness, or when he is neither too much, but meanly black, gentle of countenance, having the hair full and moist, great eyes somewhat round, a mean head, and

...and signs with a great neck well and
...the shoulders salt and firm with-
...inhering to and fro, not having such flesh
...the small of the legs and knees. And clear
...small temperate, somewhat smiling, and
...looking, having a look like of mirth, &c. Yet
...may not be hasty in giving judgement or
...in one of these signs: but take the fe-
...many of them all. And you have diversity
...signs tended to divers things, turn al-
...to the better part and the most approbde
...then may you prognosticate and give judge-
...ment more assuredly of great and small things
...to come, yea of every man whatsoever he be,
...inasmuch as you shall know more certainly
...his words and his manners in keeping this
...and may.

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FINIS

